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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, AUGUST 5, 1848. N. S. FOLSOM, EDITOR.

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For the Register.

A FUNERAL IN THE COUNTRY.

MR. EDITOR,—I noticed, in a recent paper, an article on "Country Funerals." It interested me much, at the time, for they have always had over my mind, a peculiar charm. I could *live* in the city, and be happy, but I would not be *buried* there. Perhaps this feeling is chiefly owing to the fact that the country is my home; but is it not *true* that a funeral occasion, in the city and the country, leave very different impressions on the mind?

Since reading the before named article, I have been present at a funeral which deeply moved me. It was the burial of one, young, lovely and *beloved*. But a few short months a wife, she had been brought, at her own request, from her new home, to be laid to rest beside her kindred. Already a brother and two sisters rested together there; one of whom had but a few months before been called away, and from that hour it seemed as if the other had been preparing to follow.

It was near the close of a lovely day in June. The friends had come from their distant home with all that remained of her they loved, and as the sun was already declining, the little band gathered in the quiet village church at N——m to pay the last tribute of love to the departed and to hear words of strength and comfort from the lips of their pastor. Many who had known the departed, in youth and health, were there; the young, of her own age; the sprightly step of childhood; the bowed form and feeble tread of age were there also.

Oh, never is the worth and value of Christianity felt, as at an hour like this! Never does the great doctrine of immortality come with such reality and power. As the Holy Book was opened and words of comfort and hope were read, how was the eye of faith directed from the mortal, perishing body, to the soul released, new clothed and already entering on its course of progress and of joy. In soft sweet tunes a few voices sang the same hymn which but a short time before had been sung at the sister's funeral, and then was heard the voice of prayer reaching every heart. Once again was heard the sacred song. Fitting it was, that music should come to the burial of those, whose voices had so often joined in the psalm of praise in the church and in the hymn of commemoration at the table of the Lord. "Unveil thy bosom, sacred tomb," always impressive, never had, to my mind, a deeper and more sacred meaning; and, as its notes died away upon the ear, we prepared to follow to the grave that form, which, instinct with life and hope, had so often trod the same path.

There, amid the sweet singing of the birds, the waving trees, with the clear blue sky above and a bright declining sun throwing his beams around, we rested near the grave. A sweet and quiet spot is the burial place at N., and the thoughtful care and attention it has received have made it most attractive. Sweet flowers, pleasant walks, shady trees and the monuments which affection has reared, make it seem anything but lonely. There, beside the sister she had so fondly loved, they placed our young friend; so near they were, it was hard to believe that even there they were not conscious of each other's presence. Her last wish was fulfilled, and they so "united in life, in death, were still undivided."

And now why should we linger? Pleasant, indeed, it is, to lay the bodies of our friends in so calm and peaceful a spot. Amid the soothing influences of Nature, we feel that they, who so loved her, cannot be alone. But we would not stop at the grave. Look up, sad mourner. God hath provided a happy home, for those so early called. With spirits undimmed by earth's sorrows and cares, unsoiled by earth's temptations, they have passed on, to perfect their education under higher influences, and to gladden and bless those, who, in life, were less favored than they.

A mission have we all in Heaven, no less than on earth. How blessed that state where we may live and labor in love, yet without sorrow, or pain, or sin, or doubt! Happy they who believe that their friends, though gone, are not lost; that their last day on earth, is also their entrance day in Heaven. * * * N.

For the Register.

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.

[Selected for the Register from Jeremy Taylor.]

"Thy will be done on earth as it is in heaven." That is, may the economy and dispensation of thy providence be the guide of the whole world, and the measure of our desire; that we be patient in all accidents, conformable to God's will, both in doing and suffering; submitting to changes, and even to persecutions, and doing all God's will: which because without God's aid we cannot do, therefore we beg it of him by prayer: but by his aid we are confident we may do it, in the manner of angelical obedience; that is, promptly, readily, cheerfully, and with all our faculties.

Or thus rather: As the angels in heaven serve Thee with harmony, and concord, and peace; so let us all join in the service of thy majesty, with peace, and purity, and love unfeigned; that as the angels are all in peace, and amongst them there is no persecutor, and none persecuted, but all in peaceable serenity glorifying Thee; so let Thy will be done on earth, by all the world, in peace and unity, in charity and tranquility; that with one heart, and one voice, we may glorify Thee, our universal Father; having in us nothing that may displease Thee, having quitted our own desires and pretensions, and having in angelic conformity, our souls subject unto Thee; that "in earth," also, "Thy will" may "be done." . . . . Thus shall all the contents we expect in this world be built up upon the interests of a virtuous life, and the support of religion; that we may be rich in good works, content in the issues of God's providence, our health the result of temperance and severity; our rest in hope, our peace in a good conscience, our satisfaction and acquiescence in God; that from content we may pass to an eternal fulness, from health to immortality, from grace to glory, walking in the paths of righteousness, by the waters of comfort, to the land of everlasting rest"

FUNERAL OF REV. O. W. B. PEABODY.

[We copy from the Christian Inquirer, the following touching account of the funeral of the Rev. O. W. B. Peabody, of Burlington, Vt.]

The funeral took place on Friday afternoon at the church where he had so faithfully and acceptably ministered. The services were conducted by Rev. John Cordner, of Montreal, and Rev. John Pierpont, of Troy. Mr. Pierpont made an impressive address, entirely extemporaneous, but full of touching allusions to the character of the deceased, and of improving reflections on the blessed uses of the death of the righteous. The large church was hung in black, and filled with a sad and silent assemblage of our citizens, who came to pay a parting tribute to a good man's memory. The address was just drawing to a conclusion, when a stage coach stopped at the door of the church, and the sister of the dead, the widow of the Hon. Alexander H. Everett, late Commissioner to China, who had been sent for a few days before, and whose arrival was anxiously expected up to the very hour of the funeral, came to take her last look at the face of her only brother, in the midst of the people to whom he had ministered, and who were now assembled to pay the last tribute of affection, and regard to his remains. The scene was such as few will ever witness again. The tears of the bereaved sister, as she gave one look at the calm face of the unconscious dead, whom she had not seen for years, and would never see again in this world, fell not alone.—For several minutes the sobs throughout the house, the tears that fell from 'eyes unused to weep,' attested the intensity of that sympathy which every heart spontaneously offered to one so sorely tried.

After the coffin was deposited in the grave, the children of the Sunday School gathered around it, and flung each a bouquet of flowers as an offering to their beloved pastor and friend.—'Here,' said Mr. Pierpont, 'are the three most beautiful things in the world—flowers, the most beautiful things in the vegetable world, brought by children, the most beautiful objects in animal nature, as an offering to the most beautiful thing in the spiritual world, the memory of a pure and good and holy man.'

THE BENEFICENCE OF REV O. W. B. PEABODY. One day last winter, while out upon an errand of mercy with another clergyman of our village, he found occasion to dispense his charity freely to an object of uncommon suffering, when his associate said to him, 'I cannot do as you are doing; my family has claims upon me, which I cannot disregard.' 'I know that very well,' replied Mr. Peabody; 'but *these are my family*,' pointing to those whom his bounty was relieving.

[From the London Inquirer.]

REVOLUTION IN PARIS.

The lowest part of the Paris populace comprehends a very large mass of the most reckless and dissolute persons that can be found in any city in the world. In common with the nation at large, these desperadoes have a peculiar taste and talent for war. Prior to the commencement of the Revolution in February, the working-men in the numerous trades and manufactures of Paris, which are chiefly for the supply of articles of luxury and ornament, had become sorely distressed, and were in consequence, unusually disposed for any violent movements. The whole people, the middle as well as the working classes, were weary of Louis Philippe and his Government. The selfishness, the venality, the disregard of the people's good, exhibited by the King and his Ministry, and the arbitrary constitution of the Government itself, led all classes to unite in casting off a ruler and a rule which were not for the people. It was done with little forethought; and the middle classes, the bourgeoisie, the National Guard, took little active part in the movement, except to prevent violence. The Revolution originated from below, from the discontented operatives, in union with the large numbers of the reckless and dishonest, who looked for those gains which are got in times of general convulsion, these masses being doubtless acted upon by, and acting in concert with, some unprincipled leaders among the middle and upper classes—some BARBES, and BLANQUIS, and LOUIS BLANCS.

The king was dethroned, and fled into exile; and the men who at the moment were the leaders of the popular party, found themselves suddenly placed on the throne of France. Their first work was to sustain their own authority, to restrain the destructive elements which surrounded them, and which had raised them to their perilous eminence. By immense efforts, they, with the help of the National Guard, had arrested the commencement of pillage and rapine; but they were surrounded by a hundred thousand hungry supporters, watching with impatience for that spoil which had been snatched from their hands, yet the hope of which had set them on. The Provisional Government had not strength—perhaps they had not foresight—to resist the pressure of the emergency. In order to avert pillage, they conceded an authorized and methodized spoliation. They took these unemployed into the pay of the State, and gave them wages, to buy them off from violence. The ranks of these State pensioneers rapidly increased, manufactories and shops were closed, and the workmen had only to go to the State workships, where they received pay for pretending to work. Not only did the working-men, thrown out of employ, resort to these Government workshops, but idlers, vagrants, the dissolute, the dishonest, all the dregs of Paris, made claim there, and had their claims allowed. At the census taken a fortnight ago of the persons receiving this State pay, there were found among the number some forty thousand notorious thieves, and some ten thousand felons, who had been branded when they worked at the hulks. So attractive did these Government works prove, that the idle and dishonest flocked up to Paris from the provinces, and were allowed to put themselves on the State pay; and so overwhelming had become this charge, so impossible for the country to bear, so imminent the evil attendant upon it, that, about three weeks ago, a decree was made by the Executive Government, that no workman should be allowed thenceforth a passport to come up to Paris from the provinces; and the National Assembly were, immediately before the fires of revolution again burst forth last Friday-week, engaged in sending a first detachment of three thousand of the persons receiving pay at the Government workshops, out of Paris. They went a few miles on their way, and there spent in feasting their allowance for travelling expenses, and then returned to join in the insurrection.

These measures of Government were "too late." For three months had these State pensioners, these one hundred thousand idlers, whilst living upon taxes wrung from the industrious, been plotting to overturn and destroy the State which maintained them. Spending their time in meetings, and processions, and gatherings—assembling nightly at their revolutionary clubs—mixed up, in the universal idleness, with the dissolute and depraved—the better part of them had become hardened to the guilt and misery of the courses urged by the violent and reckless, and all had joined in a vast plot for the overthrow of rule and order, the massacre of the peaceful and industrious, and the general pillage of the city. When we consider the numbers of those banded together in this plot, and of those who joined in the attempt to carry it into effect, embracing something like half the male population of Paris—when we see the proofs of their military skill, their organization, their command of arms and ammunition—(thirty thousand muskets were seized last Monday night in the Faubourg St. Antoine alone)—when we trace the connected line of streets in which they had possession of the houses—when we learn the sympathy, nay the support, which they had from some ambitious men in the very Assembly itself—our wonder that it should have taken four days and nights of continued hard fighting, and a loss of life estimated at from ten to fifteen thousand, before the insurrection was subdued, is less than our rejoicing that there should have been sufficient heroism among the lovers of peace and order to encounter such fearful dangers, to meet such terrible sacrifice of life, and, in the end, subdue the elements of ruin.

The insurgents had so planned their lines of fortifications and laid out their attack, that if they could have maintained their ground they would have advanced upon the centre, the seat of the Government, from two sides at once, so as to crush all power of resistance. They had possessed themselves of strongholds, had constructed barricades, had converted the city walls into masked batteries; they had fortified their houses, putting beds before the windows, from behind which they fired on the troops below. The women joined in the savage work with the men. In their milkpails they carried cartridges; they helped to form and defend the barricades, gave the last death-blow to the dying, and put to death the prisoners with refinements of cruelty. On both sides boys exchanged the playground for the bloody fray. A large number of the most daring of the insurgents were boys, *gamins*—homeless outcasts, born in misery and cradled in vice; and among the defenders of Paris were young lads, in whom heroism must have been the excitement of sport. A boy who gallantly captured a standard, was on the spot invested, by the hands of the Commander-in-Chief, with insignia of honor. Two other lads, for a like feat, received from the ladies in the houses, as they passed along, showers of bouquets, which they could with difficulty carry. A father was carrying home his son, who had been wounded while fighting by his side in the ranks of the National Guards, when another shot reached his burden. He carried his now dying son to his house, where a younger son was keeping watch, stripped off the accoutrements from the dying son, and gave them to the boy, and then went forth again with this young soldier to take his place in the ranks. Glimpses of the horrible realities of the scene break upon us as we read the fragmentary details which have reached us. Wagons passing along the streets carrying casks of wine, returning bearing dead bodies. Hearses moving slowly; when stopped and opened, found filled with arms and ammunition. A wounded man borne along on a bed—challenged—stopped; the bed examined, and found filled with gunpowder. In one church, fifteen hundred men lying dead. The Archbishop of Paris, going forth on his Christian mission of peace and love to mankind, shot in the back, and, after lingering some days, carried to his grave. One of the most difficult and obstinately-defended positions of the insurgents not gained till after *fifteen hours of uninterrupted fighting*. Houses mined and blown up whilst the inmates were fighting from the windows. After the insurrection was quite over, men, carrying the dead through the streets, shot by secret assassins from the windows of the houses. The heart sickens at the thought of all the horrors which have been brought home to our unhappy neighbors by themselves in these few days—horrors greater than any foreign foe could have dealt them.

Four days and nights of continued fighting! Thousands of lives lost; And now an awful pause! Of these 150,000 who were banded together for the pillage of Paris, and the massacre of their fellow-citizens, and of the many thousands more who joined them, not 15,000 have been killed or taken prisoners, some have fled from Paris; but their name is legion; and the legion has returned back to its strong holds in Paris. The Faubourg St. Antoine, and other low districts, have the same tenants now they had ten days ago, ready again to make their houses garrisons, with added experience and greater desperation. The hundreds of thousands of enemies in the heart of Paris, who have worked this desolation, who, had they not been foiled, would have worked a general desolation, are there still. Among the ruling body themselves, the 900 members of the National Assembly, *chosen by universal suffrage*, there are those who sympathize with, and would, if they dared, assist these desperate movements.

General Cavaignac has, by the unanimous vote of the Assembly, been placed at the head of the Government with power to name his Ministry. He has united with himself General Lamoriciere, who aided him so vigorously in reducing the rebellion, and who is one of the most distinguished of the French generals; he has also named M. Goudecheaux, as Minister of Finance, who, it will be remembered, was the first Minister of Finance after the Revolution, but resigned when he saw the financial ruin which must attend Louis Blanc's labor experiments. These appointments give strong ground for hope that vigorous measures will be taken by the present Government to protect order, assert the rights of justice, and retrace the steps of the French nation has been taking during the past three months towards anarchy and ruin.

Carried along, unconscious, in the fearful interest of these events, the mind can hardly pause to consider what are the lessons which they teach. It must be left to a calmer hour and more distant day to reflect on the inevitable evils which any temporising with evil, saying to it, "Evil, be thou my good," as the French Government have done by retaining the idle and unprincipled populace in their pay, must, in the end, bring upon a State; to trace out the social evils which must result from any intermeddling by Government, with the natural current of wages and industry; to show the inefficiency, the nothingness, of universal suffrage, or any other organic change of Government, to remove that discontent and disorganization which arises from a working population prostrated by distress, and an idle population debased by ignorance and dishonesty; to point out, that in the same degree in which the working-classes in the State are informed and virtuous, and in which there is social intimacy and union between the working-classes and the classes above them ["no schism in the body"]—precisely in that degree will be the security of the country. Where, as at Paris and Berlin, there are vast numbers of the depraved and reckless of both sexes, ready for any extremes, among whom morals and religion have no place whatever, and where the distressed classes are cut off from intercourse with the middle and upper classes, there is a mine always laid, which may at any moment explode in social convulsion.

The issue of the four days' insurrection at Paris conveys to every city and country in Europe another awful lesson—a lesson which we would fain hope, may be read with stricken consciences, and minds convinced by the multitudes who are in want, and who think, by rebellion, to relieve that want. At Paris, the insurgents had advantages and opportunities of an extraordinary kind. No other city or country (unless it be unhappy Ireland) presents such means and resources for successful rebellion as last week Paris contained. And see the issue! Failure, loss, slaughter; ruin to many; mischief to all; good to none.

Whilst we, in our strong and peaceful country, and amidst our thoughtful, peace-loving people, contemplate these dreadful reverses among our neighbors, it behoves us, with gratitude for the great privileges we enjoy, to apply ourselves earnestly to preserve and increase those privileges, and transmit them to posterity undisturbed. And with our privileges we have our anxieties too; we have *our* work to do; and if we do not receive the lesson which Europe teaches, that lesson will be taught us by our own bitter experience. If we have not our Faubourg St. Antoine, we have our Spitalfields and St. Giles. If we have not our *gamins* and *forcats*, we have the thousands of young outcasts of whom Lord Ashley gave so fearful a picture, and tens of thousands who live by robbery: if we have not revolutionary clubs, and organized hostility of one division of our citizens against another, tending directly to civil war, as at Paris, we have masses of our working population quite unknown to the middle and upper classes,—and to whom the opinions and feelings of the middle and upper classes are equally unknown; we have large bodies of ignorant artizans who look upon the wealthy as oppressors who refuse to them their lawful rights; we have an aristocracy, to whom, as a body, the working classes are as completely strangers as if they had already been transplanted to the back-woods of Canada, or the far-off settlements of Australia, and broad seas rolled between.

So long as there is this wide separation between rich and poor, high and low, upper class, middle class, and lower class, so long will England be liable to similar troubles (though we trust in Providence, in a far, far slighter degree) to those which are convulsing France. Again and again would we call upon all good citizens and good Christians to unite together with earnest, generous, self-devoting, persevering energy, to promote, by every means in their power, the moral improvement of the lower classes, the social union in Christian brotherhood of all classes. The great work which has to be done in this field is not the work of the Government but of the people, of every Christian man; and upon every individual, from the coronetted owner of thousands of acres to the humble worker at the loom, rests a share of responsibility for the nation's security and happiness.

ANNUAL MEETING OF THE SUNDAY SCHOOL ASSOCIATION, ENG.

The friends of this Association held their Fourteenth Annual Breakfast on Thursday the 15th instant, at Radly's Hotel, New Bridge-street: there was a very full attendance, upwards of two hundred ladies and gentlemen partaking of refreshments. At the close of the breakfast, after prayer from the Rev. J. Gordon, of Coventry,

The Rev. H. Hawkes, of Portsmouth, was called to the chair. The Rev. Gentleman said, If there was ever a time when the hearts of men should leap to the rescue of the children of the poor, it was the present. He had been lately reading the speech of Lord Ashley in the House of Commons—a speech which contained statements which must harrow up the feelings of every Christian—(hear); and he would ask, if the description contained in that speech could have been applied to the hundreds of thousands whose terrible position it now depicted—if the parents or connections of those children had been trained in Sunday-schools—if they had been taught to love and imitate Jesus Christ! Our schools are not among the most numerous; yet he believed our faith was the holiest, and the best fitted to evangelize the poor. When they saw the Orthodox Dissenters, and even the most narrow-minded of the Church, far beyond us in earnestness in this respect, he felt that we were wanting in faithfulness to our principles. The great Dr. Priestley, it had been said, did more for science by recording his failures to the world than by his incomparable discoveries—(hear). Let them not be afraid then to confess their failures and disappointments, these coming as shades to set in a brighter light those suggestions which had proved feasible, and send them forth again, reinforced in spirit, to accomplish their great work—(cheers).

The Rev. G. Harris spoke as follows:—It is a disgrace to England, that while other countries, groaning under despotic forms of government, have attended to the education of the people, we, with our boasted liberty and better civil privileges, should have neglected the masses, and left unperformed that which I consider one of the first duties of a Christian nation—(hear). In my capacity as chairman to one of the districts in our town, appointed to inquire into the sanitary condition of the people, it has fallen to my lot to have visited 237 dwellings; and that investigation led to the result, that we ascertained from the personal replies of 1,037 people, that 980 could not read or write; yet the majority were not individuals who had come from a distance, but who were born in the town. I am happy to add, as a counter-statement, that the discovery of these facts led to the establishment of an Industrial School—a name I think much better than the name of Ragged School; this school is in excellent operation, and the improvement shown by the children has been most delightful—(cheers). With respect to my own congregation, you will be glad to learn that during the past year we have been enabled to put the daily schools into more efficient operation: and as a first means of making them useful, our congregation has raised the teachers' salaries from £27 to £100 a-year, the schools are now in a most prosperous state, and are daily attended by one hundred children—(cheers). The number of children attending at our Sunday-schools having at one time fallen to thirty, has, since my residence in the town, risen to one hundred and sixty, and the school is attended by thirty teachers. Our teachers have adopted a plan, which answers most satisfactorily—a certain number of them attend on one portion of the day, and their places on the other are occupied by other teachers. They change places and time every two months.

The Chairman, amidst loud cheers, called upon the Rev. W. H. Ryder, of New Hampshire, United States, to second the resolution. [We believe Mr. Ryder is a respected clergyman of the Universalist denomination. Ed. Reg.]

The Rev. W. H. Ryder said, it is my pleasure to say many friendly connections with the Unitarians in America, and I have undoubtedly a very hearty agreement in your mind with your religious opinions; but in matters little [illegible]

here this morning not to consider whether we agree as religionists, but to sympathise with each other in a work as interesting as it is important,—the education of the young. In America, our Sabbath-school education is confined entirely to religious culture. The poor in New England, my own part of the country, are nearly all of them tolerably well educated, so that the children can read and write, and we are not embarrassed in our Sunday-schools by teaching them such matters, but can put them at once on subjects connected with their moral improvement. Thus everything conected with Sunday-school instruction in my own country presents a different aspect to that in England, and you must not expect me to give you any practical advice respecting the management of your Schools. To my mind, the fact that so vast a number are unacquainted with the primary lessons of instruction, suggests some very important considerations. We as adult members of society, are responsible for the moral education of the young—(hear, hear). I trust from the interesting thoughts thrown out this day, that the consciousness of your responsibility will be increased. I was particularly struck with the remark of a previous speaker, when he spoke of bringing together what may be termed the opposite elements of society. A child is born in the midst of poverty; that child receives lessons almost before it can lisp its mother's name; everything around it tends to injure its better nature; it grows up in this atmosphere, and at last comes into a word hardened, and without compassion. Take that child as soon as you can, bring it to your schools, but do not always keep him with children born and bred as itself, but let it look on others who have inherited the blessing of this world; let it feel that it is of the same blood, that it has the same God to care for it, and a soul to purify, and it will very probably grow up an ornament to your denomination—(cheers).

With regard to the relation of ministers to Sunday-schools, I may mention that in New England a clergyman is expected to be the supreme officer of the school—(hear). We have a superintendent, who is a layman, to attend to the details of the management, but the minister is expected to be in the school in person. I could add, as an illustration of this, that at home, Mrs. Ryder has a school in the parish, of twenty-five children, all of whom are under six years of age; these children are thus qualified to enter the classes of the general school. This is the way we work in my own country, and we are, under the blessing of God, moving the cause forward with great success—(cheers).

Mr. J. M. Wade regretted that the meeting had not been made to bear more on the immediate interests of Sunday-school teaching.—As a teacher himself, he felt how powerless he was to meet the pressing wants the Sunday-school opened up to him. The children—many of them the offspring of reckless and poverty-stricken parents—came to them ignorant, untruthful, and degraded by low passions, gleaned at home and from the streets, and especially needed the influence of the purest minds and sincerest hearts to clear away the impurities which beset them. He thought we aimed perhaps too much at teaching the intellects rather than the hearts and affections of the children; he never met his own class, but he felt he might be influencing for good or for evil, not human *minds* only, but immortal *souls*. With regard to his friend's (Mr. Corkran's) suggestion about private home-teaching, he could not sufficiently express his sense of its value; he had had it at heart a long time, and would only remark, that an excellent field was here opened for procuring a constant supply of teachers for their schools. One other thing he could not forbear referring to; he had long felt the want of more union and co-operation amongst Sunday-school teachers—the interest of one was the interest of all and he had wished much that something in the nature of a Teachers' Association could be established in London, the members of which might hold periodical meetings, and, by essays and conversations, and relations of each other's experience as to the best practical working of Sunday-schools, strengthen the hands and hearts of teachers, and render the cause of Sunday-school teaching productive of much greater good,

WHAT WE MIGHT AND OUGHT TO DO FOR CONVICTS.

[From the 2nd Report of the Society for aiding Discharged Convicts.]

What we have done as a Society, for the year now past, we have given some account of. What we might do hereafter, if we had the means, is this: the same aid which we have extended to the discharged from the State Prison, we might give to every person discharged from any place of imprisonment in the city, or its vicinity, and establish associated agencies in every county in the State; so that not a man, or woman, or child, should ever return to the prison, by reason of need of encouragement to honest industry, and a reform of life. The State has begun a part of its bounden duty, in its acts just referred to for the aid of those discharged from the State Prison. It ought and must also pass similar acts, for every institution of imprisonment in the State; this scheme ought to be a permanent part of every institution—the foundation in right and duty is the same for all. Our experience as a Society makes us sure of what we might thus do, if we had the means; but we want for this a permanent subscription, to be calculated upon as certain, so that individual members of our board of officers shall have no personal anxiety about funds falling short.—Such an extended ministry we have contemplated, as the result of this central action, and beginning here made.

What we ought to do, what must finally be done, to put the social state at rest, is to make all society one great society for aiding discharged convicts—not in name, but in spirit, and purpose—till the whole State shall be held together in one, by this tie of social combination in each individual nature; and then there would be no need of this special and partial service of ours. For the theory which helps discharged convicts, in any community, is that same, which, prevalent thoroughly, will stop the origin and education of criminal natures, and clear us from the seeds of crime. Out of a community affected with sadness at guilt and crime, and disposed to minister to it, in the sympathy of human kindness, guilt and crime will cease to spring. This is the simple explanation of the fact, so difficult to be understood by those who believe in severe penalties, that as the laws of any Society grow less sanguinary, crimes of violence diminish—that community itself is grown better, therefore crimes diminish. The state which produces criminals, like the parents who have bad children, must first of all ask the question, how am I myself concerned in the production of this phenomenon, which, though it seems another, is yet myself reproduced, myself made manifest to myself in a living image.

The keeping of men *from* crime is the best mode of self-defence for society, and a far cheaper mode than keeping them *in* crime, by the course of simple punishment. The criminal deserves something more of society than punishment—he deserves kindness—he is a man. And reformation is cheaper than punishment. We know that the work we are seeking to do is a great cause of humanity; but we at the same time cannot fail to see that it is also a great conservative system of police. We come to it with a determined intent to fulfil fraternal duty; but while it is to us a heart's purpose, which must be done, we at the same time understand well that it is the government's interest to have it done. A society like this is a very cheap police to protect the Commonweal from guile and violence. "We do not hesitate to say to property [illegible]

in this regard of our sphere of action, let capital furnish funds for its protectors. "An ounce of prevention is worth a pound of cure" is our proverb of the street; then a dollar spent in the offices of this society is the equivalent of sixteen spent in criminal courts and prisons. Will propery give us the means for its own protection, in the best mode of economical expenditure? We do not ask it on that ground; we ask the heart of humanity to aid us, because of the fraternal tie.

We are not to expect miracles in this work. It will be much if we can help to restore any—it will be great if we can restore the best—it would be enough if we should restore one.

We are not unsatisfied with the work which we have accomplished thus far. We have made some mistakes; we have gained some experience in method. Our agent is now familiar with the sphere of his duties, finds fit places of employment more readily every day, has acquaintance and correspondence in the country, is known. We feel the strength of two years of experience, which we now leave behind us, and go forward with the desire to extend our operations more widely, whenever we have the needful pecuniary means. We go into the next year out of debt, and with a few dollars in the treasury.

THE IRISH DONATION IN 1676.

[Communicated by Mr. Charles Deane.]

The document below is a copy from the original, put into my hands a short time since, by a member of the Winslow family, in whose possession it has probably been for a long time. It has never before been printed. We see by this the conditions on which the Irish charity alluded to by some of our Plymouth historians, was bestowed. Rev. Nathaniel Mather, who was probably the instrument in procuring this donation, was pastor of a church in Dublin at the time. He was the son of Richaid Mather, and the brother of Increase, who was at that period pastor of the North church in Boston.

"In behalfe of the contributors to this present releife sent to the distressed persons in New England by the Good ship call'd the Katherine of Dublin, it is desired

1. That Mr. William Ting, Mr. James Oliver, and Mr. John Hull, or as many of them as shall bee alive receive into their hands the whole cargoe by the Invoice sent herewith, and sell so much of it as to advance four hundred and fifty pound sterl, which they are to pay for the freight according to the Charter party as appears more fully thereby.

2. That the remainder be given to the poor distressed by the late warr with the Indians; wherein wee desire that an equall respect bee had to all godly psons agreeing in fundamentals of faith & order though differing about the subject of some ordinances, & pticularly that godly Antipeodo-baptists bee not excluded: wch wee the rather thus perticularly insert because sundry reports have come hither suggesting that godly psons of that pswasion have been severely dealt withall in New England, & also because divers of that pswasion in this City have freely & very Considerably concurred in advanceing this releife.

3. That it bee divided between the three united Colonys of Plymouth, Massachusets and Connecticot in such pportions as the Com[s] of ye said Colonys shall adjust. Or If they shall not be sitting at Boston between the Arrival & ye distribucon of it that then it be left to the Governour or deputy Governor and Magistrats of the Massachusets dwelling in Boston, Charles towne, Cambridge, Watertowne, Dorchester & Roxbury to order the distribucon of it in such pportions to the sd Colonys as they shall judge equall and Impartiall. And that the said Magistrats of the Six townes aforsd do with the Governour & deputy Governour of the Massachusets order the disposall of that part which shal belong to their colony to be made by ye Merchants to whom it is consigned or any other as they shal think fit.

4. That if any of ye Indians in New England who have adhered to the English in the present Warr bee brought to distress by their barbarous country men we desyre that they may by no means bee forgotten, but share, respect being had to their condicon in this present releife: Especially those of them that are of ye houshold of faith wee desyre may be singularly regarded.

5. That those English who possibly live not in any of the patents and jurisdicons aforesd, if in necessity & distress, be not Excluded from pertaking in This Supply.

6. That what is sent to the Colonys of Plymouth & Connecticot be disposed *of* as the Governour & any two Magi*strats* of ye sd Colonys shall order.

7. That the Merchants to whom *it is consigned* & who shall *receive the same, be accountable* to the *Governour of the* Massachusets and the *Magistrats* that dwell in Boston, Charlestown, Cambridge, Watertowne, Roxbury & Dorchester concerning the whole Cargoe that they shal receive and their disposal of it.

8. That if these above written Suggestions of our desires through our unacquaintedness with the present Condition and Circumstances which that country may possibly bee in do not comport with the end desyned wch is the releife of the poor distressed in their psent exigences wee leave it to the Wisdome & Integrity of the abovenamed Magistrates of Massachusets to vary therefrom as they shal find necessary in order to the Charitable end designed of releiving those that are in Distress.

NATH MATHER	THO: HARRISON
WILL KEYES	TIMOTHIE TAYLOR
WILL: JAQUE	SAM[LL] BONNETT
ROBT: CHOMBEY	SEM COXE."

Dublin Aug't 7th 1676.

[The letters above, in italics, are gone in the original, and are supplied by conjecture.]

THE SUFFOLK ASSOCIATION AND THE CHURCH IN MILTON.

[The two articles below contain an important fact in the modern ecclesiastical history of Massachusetts. The first is an editorial in the Observatory.]

In the month of May last, Mr. J. P. Lesly, a licentiate of the Presbytery of Philadelphia was deprived of his license, after a long examination, on the ground of unsoundness in his faith in regard to the plenary inspiration of the Scriptures, This gentleman, had at the time a unanimous call which he had accepted, from the evangelical Church, in Milton. At the last meeting of the Suffolk North Association, he presented himself as a candidate for licensure. Seven or eight hours were spent in the examination of the documents belonging to the case, and of the views of the candidate as to the important matter of inspiration. After this most thorough preliminary investigation, the Association voted unanimously *not* to proceed to the regular examination for licensure. This solemn decision was solely upon the merits of the case, the previous judgment of the highly respectable Presbytery at Philadelphia not being brought under consideration in this preliminary stage of the proceedings. We rejoice in the stand taken by the Association on this cardinal point. They have given their deliberate judgment, that no personal excellencies, and no presumed correctness of belief in other respects, can compensate for any laxness of sentiment as to the rule and arbiter of faith, the holy Word of God. Laxness here must be at last fatal to the [illegible]

how can there be a trial of the sentiments of a man, who does not fully acknowledge the standard by which they must be tested!—It is but justice to Mr. Lesly to say, that the whole Association were strongly predisposed in his favor, by the manly and honorable frankness with which he set forth his views, and by the ability and the Christian spirit he manifested throughout. It is also due to him to say, that nothing can be more absurd than to charge him, as some have done, with being a German Rationalist. So far as appeared in his preliminary examination, he is, except on the point of the inspiration of the sacred writers, only too orthodox, if such a thing can be, according to the estimation of most people in New England. The German Rationalists would stare some at a man who staunchly maintains the doctrines of predestination, election, reprobation, literal imputation of sin and of righteousness, limited atonement, and effectual calling! Feeling strongly as we do for this gentleman, and for his friends in the lovely village in Milton, we yet feel a deep satisfaction in the decision of the Suffolk North Association, in the midst of a community like this; where so much is attempted to undermine the authority of the Bible, and to subject it to the illusory light of nature, to the caprices of human reason, and to the arrogant dictates of philosophy and science "falsely so called." Though Coleridge was not without considerable sin in this very matter, it gives us pleasure, as humble admirers of that man of wonderful genius and learning, to quote the following admirable passage from his "Literary Remains:" "I can truly affirm of myself, that my studies have been profitable and availing to me, only so far as I have endeavored to use all my other knowledge as a glass, enabling me to receive more light in a wider field of vision from the Word of God." J. P. LESLY.

Milton, July 1, 1848.

[Mr. Lesly is still preaching at the Church in Milton.]

EXTRACTS FROM HON. HORACE MANN'S SPEECH.

The vast unoccupied West and our Responsibility in legislating for it.

I propose to discuss a question of great magnitude—the question of the age—one, whose consequences will not end with the ensuing four years, but will reach forward to the setting of the sun of time.

The United States finds itself the owner of a vast region of country at the West, now almost vacant of inhabitants. Parts of this region are salubrious and fertile. We have reason to suppose that, in addition to the treasures of wealth which industry may gather from its surface, there are mineral treasures beneath it, riches garnered up of old in subterranean chambers, and only awaiting the application of intelligence and skill to be converted into means of human improvement and happiness. These regions, it is true, lie remote from our place of residence. Their shores are washed by another sea, and it is no figure of speech to say that another sky bends over them. So remote are they, that their hours are not as our hours, nor their day as our day; and yet, such are the wonderful improvements in art, in modern times, as to make it no rash anticipation that before this century shall have closed, the inhabitants on the Atlantic shores will be able to visit their brethren on the Pacific in ten days; and that intelligence will be transmitted and returned between the Eastern and Western oceans, in ten minutes. That country, therefore, will be rapidly filled, and we shall be brought into intimate relations with it; and, notwithstanding its distance, into proximity to it.

Now, in the providence of God, it has fallen to our lot to legislate for this unoccupied, or but partially occupied expanse. Its great Future hangs upon our decision.—Not only degrees of latitude and longitude, but vast tracts of time—ages and centuries—seem at our disposal. As are the institutions which we form and establish there, so will be the men whom these institutions, in their turn will form. Nature works by fixed laws; but we can bring this or that combination of circumstances under the operation of her laws, and thus determine results. Here springs up our responsibility. One class of institutions will gather there, one class of men who will develope one set of characteristics; another class of institutions will gather there, another class of men who will develope other characteristics. Hence, their futurity is to depend upon our present course. Hence, the acts we are to perform, seem to partake of the nature of creation, rather than of legislation. Standing upon the elevation which we now occupy, and looking over into that empty world, "yet void," if not "without form," but soon to be filled with multitudinous life, and reflecting upon our power to give form and character to that life, and almost to fore-ordain what it shall be, I feel as though it would be no irreverence to compare our condition to that of the Creator, before he fashioned the "lord" of this lower world; for we, like Him, can engraft one set of attributes, or another set of attributes, upon a whole race of men. In approaching this subject, therefore, I feel a sense of responsibility corresponding to the infinite—I speak literally—the *infinite* interests which it embraces.

Here on the threshold we are confronted with the claim that the gates shall be thrown wide open to the admission of slavery into the [illegible]

broad Western world; because, otherwise, the Southern or slave States would be debarred from enjoying their share of the common property of the Union.

I meet this claim with a counter-claim. If, on the one hand, the consecration of this soil to freedom will exclude the slaveholders of the South; it is just as true, on the other hand, that the desecration of it to slavery will exclude the free men of the North. We, at the North, know too well the foundations of worldly prosperity and happiness; we know too well the sources of social and moral welfare, ever voluntarily to blend our fortunes with those of a community where slavery is tolerated. If our demand for free territory, then, excludes us, their demand for slave territory excludes us. Not one in five hundred of the freemen of the North could ever be induced to take his family and domicil himself in a territory where slavery exists.

(To be continued.)

CHRISTIAN REGISTER

BOSTON, AUGUST, 5, 1848.

THE CHRISTIAN OBSERVATORY, AND THE ORTHODOX CLERGYMEN OF BOSTON.

The August number of the *Christian Observatory* surpasses any of its predecessors in misrepresentation and personalities. Our purpose now is not to concern ourselves with its editor. His name we care nothing for as the original drawer of any of the bills. He has responsible endorsers—without whom his own name would not pass in his own community, whether as a narrator of facts, or a judge of doctrine. Here they are:—

"The subscribers hereby express their conviction, that a periodical of the character of the CHRISTIAN OBSERVATORY is demanded by the wants of the religious community, and they heartily commend it to the members of evangelical congregations, and to all with whom their opinion may have influence. It is their purpose, also, to contribute to its pages, so far as their duties and engagements will permit.

N. ADAMS,	GEO. A. OVIATT,
S. AIKEN,	AUSTIN PHELPS,
RUFUS ANDERSON,	GEO. RICHARDS,
EDWARD BEECHER,	WM. M. ROGERS,
G. W. BLAGDEN,	M. HALE SMITH,
EDWARD N. KIRK,	J. B. WATERBURY."

This is more than a testimonial; it is rather a promissory note, given on behalf of the editor—drawn first so long ago as October 1846, and good for every issue of his periodical since, and allowed by them still to appear, when they know perfectly well the sort of business in which he is engaged. We drop, therefore, the editor of the Observatory, and hold these gentlemen jointly and severally to their responsibility as endorsers of the calumnies and personalities contained in the article on "The Massachusetts Convention." We do this with the greater freedom, as we are convinced from internal evidence, that this article was never written by the editor. Its style is more orotund andless asthmatic than his, though in moral qualities there is but little ground of choice between the two. Moreover, as the articles are all anonymous, and as the above named gentlemen are pledged contributors, and are the only names thus given, we are warranted to assume, until it is denied, that the article we proceed to comment on, was written by one of their number.

We shall notice only two or three points, simply to expose them, and to show what the Orthodox clergy of Boston are willing to stand responsible for, if one of them was not even the prime agent.

And first, "a strenuous attempt," says the writer, p 341, "was made to quash [the Report of the Committee] by two very respectable old members, who have made an almost annual stultification of themselves in the Convention, by proclaiming that they are neither orthodox nor heterodox. This absurd proclamation," the writer adds, "is always equally disbelieved, and equally laughed at, by both parties in that body, who hardly agree so well in any thing else. We hold up this representation of these two distinguished, venerable clergymen—one of this city, and both of them long the ornaments of their profession, in purity, in dignity, in devotedness, in charity,—and ask the reader to stamp it with the condemnation it deserves. Gentlemen of the Boston Orthodox clergy! are these the weapons you use, or stand up and bless in the holy name of Jesus for others to use? We do not wish to believe it of you. Whoever is the author, he is the more despicable for assailing persons, himself anonymous; and a place in the rear of the Massachusetts Regiment of returned volunteers dragging its slow length along through the streets, would have been altogether too respectable for him.

Another point made by the writer, is in respect to "the reverend gentleman on whom devolved the task of introducing the minority Report."

"Most curious was the passage between him and one of the orthodox members of the Committee; and it afforded a fine illustration of the fact that plain, straight-forward, and honest orthodoxy is more than a match, in open contest, for Unitarian subtlety and finesse. We venture to predict, that the minority's reporter will never again expose himself to the harpoon of the whaler. In vain did he strive to shake off the barbed weapon so "deep infixed," or to run off with the interminable line; his desperate struggles only hastened his fate, and made his capture sure.

"We are bound to add, that two of the Unitarian members of the Committee, in a manner highly honorable to their integrity, gave their testimony against their offending brother." pp. 341-2.

We should give a very different turn to the illustration of the "whaler." We should say that the old *whaler*, as the *Observatory* calls him, who stood up so straight, threw his harpoon indeed, but *his boat got stove* by the whale, and he himself, regaining the ship's deck by dint of hard swimming, laughed off the accident, sailor-like, though he barely escaped death.

As to the "testimony" spoken of, it is an untruth, which to use a familiar expression, is not "cut out of whole cloth," because the writer finds a small piece to answer his purpose by stretching. One of the two persons alluded to gave us authority to assert, through the *Christian Register*, in the Report of the occurrence, that he meant to state what "would have corresponded with Mr. Ellis' statement afterwards." Nor did the other gentleman make the slightest remark that could be construed into opposing or condemning testimony.

Another point, in harmony with the disingenuous character of the whole article, is where it says, "we know not on what authority it is stated, that four-fifths of the fund in question came originally from Unitarian donors." p. 345. Now the minority Report expressly points out this source of information; "we learn from *official* sources, that four-fifths," &c. The writer in the Observatory could have ascertained, if he had chosen to ascertain, the fact from the books in the hands of the Treasurer. There he could have seen the *names* of the donors. Moreover, he suppresses from his readers the information that *seven-eighths* of the income go to the Orthodox.

Proceeding from this, and to give plausibility to his insinuation that the principle donors were *not* Unitarians, he indulges in a merry sarcasm, at the expense of Rev. Dr. Parkman, whom he calls by name:

"Less than forty years ago, those very churches would have disowned the name of "Unitarian" with some displeasure. Of this we have a most unexceptionable witness, in Rev. Francis Parkman, D. D., one of the richest, if not one of the wisest of the Unitarian divines now living; and whose "social position and punctuality" have qualified him to enter that aristocratic circle, the Congregational Charitable Society. In the year 1812, this gentleman wrote a letter for publication, which was printed at London, in the Monthly Repository. In this letter, Mr. Parkman, after showing that he had enjoyed the most ample means of information on the subject of Unitarianism in Boston and the vicinity, declares, that he knew of but one minister of whom he had reason to *infer* that he was a Unitarian, that this minister refrained from preaching his sentiments, and that "many of his people were widely different from him." Even of Dr. Freeman who had been more bold against orthodoxy than any other clergyman, Mr. Parkman says, that he never heard him "express an Unitarian sentiment," and believes that "he carefully avoids it in the pulpit, because it might unnecessarily disturb some of his hearers." Mr. Parkman goes so far as to assert, that "with the exception of two or three, or, at most, *four or five heads of families*, I may safely say, that there is scarcely a parishioner in Boston, who would not be shocked at hearing his minister preach the peculiarities of Unitarianism.'

We know of nothing among our excellent orthodox brethren, which affords them more entertainment, than the incident they here repeat for the ten thousandth time. Now such is the well known humanity of the subject of it, such his genial, native good humor, that he would not for the world have anybody forego the mirth which the use of his name in such a connexion, or in any other connexion, might give them.—True, the scandal they so often serve up, is a sort of heathenish dish which no civilized christian man would care to partake of; but if others enjoy it, why, let them!

There is a view which sensible and candid men may take of the matter, that might rather hinder them from joining again in this sort of feasting. We put a case. The early Puritans received the appellation of *Brownists*. Said John Robinson to the Puritan emigrants from Holland, "I must advise you to abandon, avoid, and shake off the name of *Brownists*: it is a mere nickname, a brand for making religion, and the professors of it, odious to the Christian world!" Such, at the time specified, was the end sought in fixing on liberal Christians the epithet *Unitarian*.

Dr. Parkman and others, endeavored at first to shake it off. They were *not* "Unitarians," just as Robinson was not a *Brownist*. In process of time, most liberal Christians acquiesced in the term of reproach, and became willing to bear it. But others, and among them, the two distinguished clergymen, Rev. Drs. Lowell and Pierce, whom the writer in the *Observatory* holds up to ridicule, have persisted in disclaiming it publicly to this day.

But more than this, Unitarianism was identified at that time with sentiments which the great body of liberal Christians in this country rejected: sentiments which, though they regarded the men who entertained them as great and good men, they felt to be erroneous and pernicious in their tendency. The "Unitarianism," of that day was the doctrine entertained by Belsham and Priestley. Now so late as 1841, Channing, whom the Orthodox in this country unite to call "the apostle of Unitarianism," affirmed that he had "less sympathy with Dr. Priestley, than with many of the Orthodox."—Memoir, vol. 2, p. 380. Identified as Unitarianism and the opinions of Priestly were, liberal Christians in America could not be called Unitarians. In denying that they were, they were witnesses to the truth. If afterwards their great distinguishing principle came to be understood, that *the Father alone is God*, and not the Son is God also, then might a man who at one period of the controversy denied he was a Unitarian, afterwards concede it. The wisdom of the concession may be doubted, in view of the duty owed to the Christian name first of all, and next to the propagation of liberal Christianity itself. If with such considerations, respectable and Christian Orthodox men can sit down and enjoy the dish so long a standing one among them, then let them! Every man to his taste!

We could not well wish more harm to the Orthodox than that the leaven of the Observatory should be diffused among them. Its spirit is essentially anti-Christ, and will prove, in the end, destructive of the body in which it shall reign. But it is due to state there are those in the Orthodox body whose opinion of it is very different from that of their brother clergymen of Boston, and who speak out their opinion so that the public may hear it. Says the Editor of the *Christian Mirror*, Rev. Dr. Cummings, of Portland, a clergyman than whom the pages of the *Observatory* record no more honored and influential a name—no, not even that of the Rev. Pres. Humphrey included, whose testimonial is the latest that has been given;—

"We are sorry that, having such a teacher every month, as "the Christian Observatory," there should be any lack of justice, charity, or sweetness of expression in our "observations on men, books, and things." We will try to mend our ways."

We doubt whether the Editor of the *Observatory* will put *that* among his testimonials.

POSTSCRIPT.

There is a paragraph on the manner of filling vacancies worthy a short comment. It is as follows:—

"While we are speaking of the manner in which the Unitarian wire-pullers fill vacancies in corporations under their control, wherein there happen to be a few places held by orthodox members whom it would be unwise utterly to exclude, we will allude to a piece of their craft, which comes very near to what is called "low cunning." They are careful, in many cases, not to select the individual whom the orthodox community, if allowed to speak for itself, would have nominated to keep the charge of its proper interest in that particular sphere of duty. They thus, in effect, fill our vacancies, as well as their own. In this way, the leaders of the game mock the orthodox, in various cases, with a vain show of representation; while they shut up their mouths from remonstrances, whose utterance is inhibited by brotherly love." p. 344.

The individuals recently chosen are Rev. Mr. Stearns of Cambridgeport to fill the vacancy of Rev. Dr. Codman on the board of trustees of Harvard, and of Rev. Mr. Albro of Cambridge, and Hon. Joseph Bell of Boston to fill vacancies in the Cong. Charitable Society. What could have originated such a paragraph! Is the writer a *disappointed* man! Or has he a *friend* disappointed?

. . . . "manet alta mente repostum,
Judicium Paridis, spretaeque injuria formae,
. . . . . et rapti Ganymedis honores."

But let the writer not be misled by his vanity, or disappointment, or personal friendship. The orthodox pulpit in Boston and vicinity, can furnish no men superior in scholarship, in theology, and in practical good sense, to the gentlemen recently chosen. Nor has the orthodox Church a layman who will do it, or himself, or the Society, more honor than the Hon. Joseph Bell. We believe that if the whole Orthodox constituency of Massachusetts could speak, they would confirm, by an overwhelming vote, the appointments made.

REV. MR. BURTON'S LETTER.—In compliance with a resolution passed at a meeting held in Boston, March 30, 1848, Rev. Mr. Burton has addressed a letter to the clergymen of various denominations throughout New England, on the Moral Dangers of the City. This circular has the sanction of the names of Rev. Messrs. "Waterbury, Gray, Worcester, Peirce, Streeter, Edmunds, Hague and Vinton," of this city, who express their "hope that it may lead the friends of morals and religion to adopt the wisest and most efficient method of counteracting and repressing vice among the young."—The circular has been very favorably noticed by nearly all the religious newspapers of the various denominations in the city.

THE COMPROMISE BILL REJECTED.—The House on Friday July 28, took up the Bill sent in from the Senate, in relation to the government of the Territories. It was laid on the table by a vote of 112 to 97. A motion was afterwards made to reconsider the vote, and *this* also was laid on the table by a vote of 114 to 96. Eight representatives—whigs—from the Slave States, voted in the affirmative—Mr. Stevens of Ga. leading the way in proposing the motion. Twenty one from the free states—democratic—voted in the negative—Hon. Mr. Mann's great speech, together with Mr. Corwin's, doubtless did much to consummate this result. We trust the last limit, which the hitherto steady encroachment of the slave power shall be suffered to reach, is now fixed, and that returning back on its course it is to narrow its borders until it shall wholly cease.

No. 4, on "Causes of Unitarianism in New England" completes this very able and satisfactory series.

We have presumed on the discernment of our readers, and not commended to their notice what we supposed could not fail to arrest it, and to be attentively perused.

There are candid persons among the Orthodox to whom we hope our subscribers will give the opportunity to read the series.

RESIGNATION OF PROF. STUART.—At a recent meeting of the Trustees of Phillips Academy, Andover, Rev. Moses Stuart, Professor of Sacred Literature in the Theological Seminary, resigned his office on account of protracted ill health, and Rev. Professor B. B. Edwards has been elected in his place. The anniversary of the Theological Seminary will take place the first week in September.

☞ The article on the French Revolution on the first page, has not, we believe, been published in this country, in any other paper. It will be read with great interest, and the reflections at the close are suited to this country as well as England. There has no view of the French Revolution been presented that we find our own mind and heart so readily respond to.

☞ The article on page first, "The Irish Donation" &c., should have been credited to the *N. E. Genealogical Register*, for August.

In remarks at the close of the Letter on the "*Mormons*," for "had risen" read *had not risen*.

For the Register.

FEMALE NORMAL SCHOOL AT WEST NEWTON.

On Wednesday the 26th ult., the former pupils of the Normal School assembled from all quarters to the number of two hundred to meet in Convention the present members of the institution, and, together with the latter and the other visitors, filled the Hall to overflowing. After prayer by Prof. Ripley of the Baptist Theological Institution, an introductory address of affectionate and impressive character was made by the principal, Mr. Cyrus Pierce, followed by a welcoming address from Miss E. N. Lincoln, assistant teacher, happily adapted to the occasion. To these succeeded a discourse from Rev. Mr. Waterston of Boston, remarkable for the judicious selection and the eloquent enforcement of the topics contained in it. In turning from the general subject of education to that of instruction in particular, he especially recommended the teacher to make it his aim to excite *the love of knowledge and the love of goodness*. It is from want of attention to the former that so many fail to make intellectual progress in after years in proportion to their advantages of education, the pursuit of knowledge never having ceased to be associated with the irksomeness of the school task. This obstacle to improvement would never have been felt, had the love of knowledge been early inspired. In like manner, no one can tell to what degree progress in virtue is in most cases retarded through the neglect of an early training in the love of all that is excellent. With a few words,—more to the purpose than whole pages of discussion such as is often found devoted to that subject,—he disposed of the (so called) Woman-question—observing that each sex has its peculiar characteristics; and that woman was not made to be the *rival*, but the *help-mate* of man.

At one o'clock the company moved to the Town-hall to partake of a Collation, after which they were much gratified by listening to addresses from a number of gentlemen, among whom were Rev. Mr. Winkley of Boston, Rev. Mr. Heywood of Louisville, Prof. Crosby of Dartmouth College, Rev. Mr. Robinson of Medfield, Rev. Mr. Thurston of Billerica, and Mr. Fowle of West Newton.

Throughout the day the exercises were intermingled with singing by members of the school. Several articles were also read from a paper or journal conducted by the pupils, called the "Experiment"—by no means, we should say, an unsuccessful experiment.

The Examination which had taken place on the previous Monday must have proved highly satisfactory to the friends of the Normal School. No special preparation for the exhibition having been made, the pupils were subjected to a severe test, yet, at the close, ample testimony was borne by President Sears of Newton, Mr. Ingraham of the Board of Education, and others who addressed the school, in favor of the creditable appearance of the pupils, and particularly of the good evidence presented of great attention having been paid to those cardinal qualities, *thoroughness* and *accuracy* in teaching, by which Mr. Pierce's system is dsitinguished. Perfect order and propriety prevailed throughout the day. What was more pleasing, amid the most unsparing exposure of all inaccuracies, whether greater or smaller, that would from time to time occur, there were maintained, throughout, indications of the habitual mildness and gentleness which there characterize the relation of the Teacher and pupil, as well as that, apparently, of the pupils towards one another.

It was stated that three hundred of the former pupils are now believed to be engaged in the work of education; and that, notwithstanding the late unworthy attempt to excite popular prejudice against the institution, applications for teachers had been this year more numerous than ever, and indeed more numerous than could be supplied from the number of the graduates.

S.

"CAUSES OF UNITARIANISM IN BOSTON."

NO. IV.

We mean by Unitarianism not only the rather indefinite system of doctrine and opinion which gives name to a distinct religious body, but also the influence which that system has confessedly had upon all the other sects that have been subjected to it. There are among us Unitarians proper, and there are Unitarianized Orthodox, Unitarianized Episcopalians, and so forth. This is doubtless true of all religious communities. But it is particularly and remarkably true of Boston and its neighborhood, and the fact is duly noted in our own statistical documents, and in the journals of strangers here from abroad. This fact has frequently led to the description of Unitarianism as a *Boston heresy*. The term may be allowed for popular use, but while it is made to conceal from the uninformed the existence and prevalence of Unitarian views from the earliest Christian antiquity, and is made to imply that the heresy was first heard of forty years ago in New England, the term greatly deceives. But how happens it that Unitarianism did take a bound to a recognized prominence in Boston? This is the question now fairly before us, after the preliminary suggestions which we have previously made. We would discuss the question, though briefly, yet with all possible candor and truthfulness. Of course, we are biassed, and must frankly confess it. We shall have to resist our prejudices and our self assurance. With our firm convictions of the scriptural truth and the practical value of Unitarian views, we could not speak of them otherwise than in a tone which will sound to a Calvinist like arrogance. We believe Unitarianism to be an escape from superstition and error, an advance toward the truth. With that belief, we cannot but be biassed in our account of its development here. While we would urge upon an Orthodox writer on this theme, the cautions already suggested, against acrimony, and unfair imputations, we would, as far as it is possible to human nature, guard ourselves against conceit and self-praise. We feel in the treatment of this subject somewhat as any Boston citizen might feel, if called upon to account for the far famed charities which have made Boston a sort of public purse or bank the whole United States. We are liable to the same bias and weakness, the same conceit and self-praise in explaining the origin and prevalence of Unitarianism here, which any citizen of Boston would be exposed to in rehearsing its wide and full benevolence. Having owned our risk and our sense of it, we have softened the censure to which we shall necessarily subject ourselves.

With all our mind and heart we believe Unitarianism to be primitive christianity—the doctrine of Christ and his Apostles. How did it become corrupted into what is called Orthodoxy, the doctrine of Athanasius, Augustine, and Calvin, and how was it restored to its purity again in Poland, in Holland, in Switzerland, in England, and in New England? Our brief explanation is as follows.

The Old and New Testaments fairly interpreted in their original tongues afford not a shadow of support to Trinitarianism and Orthodoxy. The Scriptures are Unitarian. We do not wish a line or word of them to be altered. The first christian centuries were Unitarian. Pagan philosophy introduced amongst Christian thoughts, ideas and sects, the elements which in the time of Athanasius became elaborated into what is called Orthodoxy. The subsequent consolidation of the stupendous fabric of the Roman Church with all its marvellous details, perverted Christianity from a very simple to a very complicated system, and in the length of years Christianity became what is called Orthodoxy.

In the meanwhile the Scriptures were for the most part hid from sight, not at all read by any but the clergy, and by but very few of them. The Scriptures have ever since the first three centuries been translated under a bias and a perversion of simple Christianity introduced by Pagan, philosophical, and hierarchical corruptions. Many single words and sentences which admitted of a Unitarian construction, have received a Trinitarian construction, just as in the version of the Roman Church some passages have been construed into a forced support of that communion—for instance, John the Baptist is made to preach *Do penance* instead of *Repent ye*.

The Protestant Reformation was not the opening of a doctrinal issue as between Trinitarians and Unitarians. It was a contest against a hierarchy, against traditionary impositions, and extra Scriptural notions and institutions. The attention, the interest, the critical skill of the leading Reformers were not concentrated upon that interpretation of texts which subsequent doctrinal controversies have so largely involved. The *Orthodoxy* of the *fourth century* was not assailed in the attack on Romanism. It still retained its long endured control over the minds and hearts of Christendom, though there is evidence that Unitarianism never has failed of a witness on earth since the Master left it. Trinitarian views still prevailed, and our version of the Scriptures was also translated, under a strong but natural bias, so that we may now point out many passages which with all fairness of translation would give that support to Unitarianism which they are thought to give to Trinitarianism. For instance, had our translators supplied in Italics, the words *of Christ*, instead of the words *of God*, in 1 John iii 16, which they ought to have done, Trinitarianism would have lost one of its prominent proof texts. We might refer to many passages where the bias of Trinitarianism appears in our version.

Neither did early Puritanism much more than early Protestantism open a doctrinal issue about the interpretation of texts. The dispute still was not between Unitarianism and Trinitarianism, but about hierarchical and extra Scriptural, and traditional opinions and usages. Yet Puritanism led the way to a critical and doctrinal study of the Scriptures, and from the hour in which the attention of scholars and critics was turned to the Bible text, for the sake of learning the simpler doctrines of Christianity, from that hour the Orthodoxy which had come in from the neglect, the perversion, and the prejudged interpretation of the Scriptures, has been gradually, but steadily relaxing its hold upon men's convictions, all over Christendom. Liberal tendencies have everywhere appeared. An unbroken line of profound and eminent biblical scholars and critics as well as most consistent Christian believers, rises up before us to cheer and enlighten us. It is to others a troublesome fact, but to us a comfort, a strength and a pride, that we find these scholars coming to the scriptures as Trinitarians, and leaving them to uncleared of many misconceptions, and prejudices by patient toil and study. Grotius, Leclerc, Whitby, Locke, Lardner, Taylor, and, how many more of the honored and revered of the Christian scholars, are our witnesses. Why even the Orthodox Neander, the pride and indeed the hostage of so-called Orthodoxy in dangerous Germany, has lately shocked some of his anxious brethren here, by speaking in his Life of Jesus, of "distinguishing what is divine from what is human in the Gospel record"—of "the fall of the old form of the doctrine of inspiration, and indeed, of many other doctrinal prejudices."

The results of the studies of such a line of *Trinitarian* scholars applied to versions of the Scriptures translated under a Trinitarian bias, constitute arguments in favor of our views which give them a high sanction to us.

We come now to Puritan and Calvinistic Boston the seat and centre of that Unitarian heresy which we have found has made victims of so many Trinitarian scholars in the old world. How did it work its way into this sacred heritage, where John Calvin had long been considered the Vicegerent of Jesus Christ! We believe that the intelligent study of the Scriptures under a longing desire to be relieved of those perplexities and doubts with which Calvinism invests the Christian faith, brought in Unitarianism here. Let the modern Orthodox champion be cautious how he ascribes the introduction of our views to any less honorable cause. They did not spring up amid the dregs of the populace, the irreligious and profane, but among the pastors and communicants of our Churches; so that they cannot be traced to levity, indifference, or infidelity. They did not result from any spasmodic or impulsive movement in our community, but they came in gradually by steps and by healthful development; so that they cannot be attributed to any sudden caprice of fancy or fashion.

Our fathers had an absolutely idolatrous reverence for the Bible. In the dearth of books and the entire lack of newspapers or any other means of mental employment, the Scriptures were always in their hands. They did not scruple to adopt "Moses his Judicials," for their code. They gave to their children Scripture names and epithets, not always chosing the most euphonious epithets, nor the most exemplary namesakes. There is a rather mythical tradition that one good mother in Israel who had exhausted a large number of names on a numerous progeny, brought her last child to the font with the request that it might be called Beelzebub. The minister remonstrated and the mother yielded, though she insisted that "Beelzebub was at any rate a Scripture name." Yes, our good fathers and mothers made an idol of the Bible, and that fact is one reason, among others, why many of their descendents, finding that the whole Bible will not admit of such a use, or justify such an idolatrous regard as it has received, are led from what ought to be merely the curtailment of a superstition, into a positive dislike of the Bible.

Yet it may be questioned if we do not go beyond our facts when we assume that there ever was an hour when all the English inhabitants of New England were firm and hearty believers in Calvinism. The difficulties which it presents to us, must have been realized by some of each generation. Knowing as we do what power and influence the clergy had here, what overbearing authority their words carried, and how silence must have sat upon the lips of laymen and laywomen, when they would have been glad to relieve their minds, we must not infer that there were no secret strivings of doubt and disgust and conviction against the prevailing theology of the New England pulpit. Our own opinion, drawn from the nature of things and from subsequent developements, is that Calvinism never had the intelligent and firm faith of the whole of our original stock in Boston. Nor can any one fix the date when what is now called Unitarianism began to be, though then unnamed and undefined, the refuge of many Christians from the horrors and absurdities of Calvinism. Our fathers were not at first so much concerned with doctrinal systems, as with the idea of a Christian Commonwealth which they sought to establish here. Persecution and exile, a hard lot, the absence of all other intellectual excitement and interest, the incessant religious service, strained their devotion beyond the limit to which it would reach in changed times, and under softened circumstances.

The doctrinal theory, and the ecclesiastical regimen connected with Calvinism, began soon to present their inexhaustible and most troublesome perplexities here. Our Churches in old times have witnessed many melancholy scenes, many painful quarrels, before Unitarianism was heard of. The relations of Churches were very indefinite, the rules and the methods of joint action were very confused, the discipline was often officious and inquisitorial. There was a pretence of all the harmony and subordination which are claimed under prelacy; but under Congregationalism the pretence was ridiculous. Many cases of discipline were perfectly disgusting, and did vast harm by publishing abroad immoralities. Other such cases were sneered at and resisted by alleged offenders. Some of our old Church records would be most greedily read by the admirers of French novels. The councils to settle differences when they arose, which was very often, amounted not seldom to mere farces. In the meanwhile a creed was professed which many people did not believe, not because it rebuked their sins, but because it stultified their reason and was contradicted by the Scriptures. People were compelled to support Calvinism by a tax, and to attend religious services by a fine. The breathings of discontent, the evidences of a failing and inoperative faith, the most melancholy of all savor-less salts, began to force themselves upon the notice of the serious. For a full century before Unitarianism was heard of, the sermons of our divines were filled with groanings and lamentations over New England's decline. Infidelity in its worst forms was rife; intemperance was ruining the people. Now was it Unitarianism that brought in desolation! Was it not Calvinism that failed?

The incidental influences of persecution and exile and zeal and suffering, rather than Calvinism, nerved the faith of our fathers, and when their circumstances changed, Calvinism lost its power. Then its glory and its falsities were realized. A desire to hold fast faith of the difficulties and the inefficacy of Calvinism, dictated that critical and searching study of the Scriptures which led many to Unitarianism. When they gazed with love upon their offspring they could not believe that the curse of God was on them at their birth, and they rejoiced to believe that their children were no worse than the group which gathered around the Saviour and received his blessing. When they looked up at the stars by night they hesitated to believe that the sovereign God of all those worlds once came down in a human form to this little globe, and allowed some Jews and Roman soldiers to put him to death as a propitiatory sacrifice to himself for the sins of the human race. They found relief in thinking that God was still upon the throne of heaven, while his anointed messenger was praying and suffering on earth. Those who were perplexed by their Calvinistic education, and who witnessed the decline of the Churches under it, searched the Scriptures earnestly and anxiously. They found much light. Among other disclosures we may state this—that the three proof texts which the Trinitarian would be most likely to quote first from the New Testament, are attended with more doubt as to their genuineness and fair construction, than any other passages. Schleusner, by his Lexicon, and Griesbach, by his amended Text, both Germans, and both Trinitarians, have made more heretics in New England than Priestley, Belsham, and Channing.

That Boston should have been peculiarly interested in that religious movement which issued in Unitarianism, may be accounted for as any one who has examined into the matter may see fit. Possibly the earnestness, the activity, the intelligence, the general interest in moral and religious matters, for which Boston is accredited over the country, may furnish a reasonable explanation of the facts. Probably the ministers of Boston have been on terms of more intimate intercourse and friendship, than any other body of clergy on the earth, so that they helped each other in their inquiries, and harmonized in their conclusions. And the same may be said of the relations between the Boston clergy and their parishioners.

We leave to our orthodox brethren of various denominations, in and around Boston, to account for the very mild and chastened form in which they maintain their Calvinism. We are acquainted with Unitarians, who, for domestic reasons, attend one or another Orthodox churches, and they tell us that they are seldom annoyed by the preaching. We also leave to our Orthodox brethren to account for the effect which Unitarian views in general, have had upon them. Why is it, for instance, that we all coincide now in our opinion of *revivals*, technically so called? We used to be vehemently assailed for opposing those artificial efforts in which man sets in motion a most curious mechanism of means for conversion, and then stoutly maintains that man can do nothing, while the Holy Spirit does all the work. Why have the Orthodox ceased to get up revivals now?—Let them explain the matter.

It is our cherished hope that the faithful and devout study of the Scriptures, untrammelled by human authorities, which has caused a breach in the Congregationalist body in Massachusetts, will yet heal it. We hope to learn every day that we live. Many things occurred in the Unitarian controversy which we regret. For our brethren from whom we seem to be alienated, we feel a sincere respect and love. Nothing hinders our return to their professed creed, but our deep conviction, that it is of Augustine and Calvin, not of Christ.

For the Register.

MIDSUMMER IN NEW YORK.—THE FINE ARTS.

NEW YORK, July 17, 1848.

Although the city is now considered as deserted by its gayer inhabitants, its streets seem to the stranger from a more quiet community quite as crowded and tumultuous as ever. The ten thousand who have gone to country seats and watering places are but as a drop in the bucket, and the great multitude remain in their homes and at their business. The absences tell more decidedly in the churches than elsewhere, yet on a pleasant Sunday like yesterday, large congregations gathered at the usual places of worship; the Church of the Messiah was quite full and the neighboring churches gave evidence of being equally well filled. In the afternoon we went to the Presbyterian Church near by, and were favored with a sermon from the pastor, Rev. Dr. Potts. The sermon was quite sensible and very correctly written, although singularly common-place in its thoughts and cold and pompous in the delivery. We were much struck however with its freedom from dogmatism and sectarian narrowness. So far as the doctrine was concerned it could have been preached in any of our pulpits. We derived the same impression from a discourse by Bev. Dr. Hutton of the Dutch Reformed Church. It treated of progress in the Christian life in a manner which no Christian, however liberal his stamp, could disapprove. His manner is much more affectionate, subdued and pastoral than that of Dr. Potts. It was a rainy Sunday and the audience was quite as scanty as ever appears in any of our churches during a shower. One could not but take a wicked sort of satisfaction in knowing that the descendants of the Dutch Calvinists who worried poor Arminius to death are quite as mindful as Christians of milder creed, of the influence of the weather.

In the dearth of the social resources which so abound here at other seasons, it is pleasant to find so much that is interesting in the arts. In four different galleries we have found much to instruct and charm. The Academy of Design has just closed its Exhibition and withdrawn from the public eye some of the best productions of Leutze, Huntington, Page, Gray and Durand. The majority of paintings on the walls were quite mediocre, as majorities usually are. The hall of the Art Union has of late become quite attractive by the addition of Cole's four Pictures of Human Life and Leutze's Torquemada and Sir Walter Raleigh. The series of four, the voyage of Life, are to be distributed among the Art Union Prizes without being separated. They are very striking works of Art—poems as well as paintings, and to us quite new. The first represents childhood starting on the voyage of life in a light bark steered by a guardian angel. The second exhibits youth, impulsive, enterprising, left by the guardian angel to steer its course alone—golden visions shining from the heaven, and hope and promise expressed in the whole landscape. Then comes manhood with its cares, passions and perplexities—the man among rocks and whirlpools not deserted wholly by the good angel, but in his troubled course turning his eye upward to implore aid. Then lastly comes old age and death. The bark that started with the infant voyager bears the gray headed man, who now sees the last of earth, and under a darkened sky launches forth upon the infinite ocean. The head of the figure of time on the bow of the boat is broken, the hour glass is gone, time is to be no longer, light no longer beaming, from the earth breaks forth from the heavens and the good angels are waiting to receive their guest. The voyage is over. There is good preaching in these pictures.

The Gallery of Old Masters at the Lyceum Hall disappointed us. Titian valued at $20,000, seemed to us of far less worth than Cole's Series or even than Leutze's Torquemada. What recommendation is it to a work of Art, that it overcomes great difficulties of light and shade in painting a saint broiling on a gridiron under a strong light from a torch above and also from a supernatural ray from the heavens that gives an aureola to his brow. For Art we desire beauty or intellect, not wonderful mechanical effect. It is a wonderful thing for a man to walk on his head, but we never had any desire to witness such a Peripatetic demonstration. The picture that struck us as having the most power in the whole collection was the "Lair of the Serpents." The rank vegetation—the foul toadstools—the serpents—one coiled, another creeping, another twined round the branch of the tree, his tongue protruded as if at some doomed victim—all this horrible scene in connection with the brilliant tints of rich flowers that grew in the lair and the exquisite plumage of the beautiful birds that hovered charmed around the place, made this picture at once repulsive and fascinating. The artist's name is (fitly enough) Schriekh. His pencil played the moralist perhaps unconsciously, for what an illustration it gave of the fascination of antipathy—the charm of hatred. Whatever we hate ever enchains us. Our enemy always commands us, he rules us by the attraction of the antipathy with which we regard him. The Christian wins victory not by hating sin or the sinner, but by the attraction of the divine goodness and the expulsive power of a new affection. Too often man's heart like the charmed birds, is drawn into the sphere of lusts which it detests and is held captive in the lair of the serpents whose spell cannot be broken so long as they are allowed to rivet the gaze upon themselves. How to overcome evil with good is the great problem that Christianity resolves alike in reference to foes without and foes within. Even very hatred of evil may give it a morbid consciousness in our minds. We rise above it only by love of the good. Light only can drive out darkness.

On the whole the most remarkable collection of works of Art, that we have ever seen, is found at the French Gallery, 289 Broadway, at the establishment of Messrs. Goupil, Vibert & Co, the noted Parisian print dealers. The state of affairs in France explains the fact that so many gems of art are spared from the French metropolis. Here we saw the original painting of Delaroche's head of the Savior from which so many engravings have been taken. Here too is an original picture by Scheffer so well known among us for his "Christus Consolator" an engraving from which is in many of our homes. The subject of Scheffer's painting in the gallery is "Christ Dead." It is a work of great beauty and power—deficient perhaps in coloring, for we believe that upon principle the artist slights the coloring and inclines to neutral tints—but in drawing and expression, how exquisite. Good judges have called this the finest painting ever brought to this country. The face of the Christ in the repose of death is wonderful, telling of an anguish that has been, and a peace that is and is to be evermore. The attitude of the Mother is finely conceived; she clings convulsively to the body of her son, holding him in her embrace, whilst the faithful three, her companions at the sepulchre, keep with her the sacred watch with countenances expressing sympathy for her and agony for him. Scheffer is certainly a rare genius, combining great power with high spirituality. What genius there is in his Francesca da Rimini—and in his portraitures of the Mignon of Goethe. We wait with impatience the coming of the companion to the "Christus Consolator," "The judgment of Christ," which is soon to be brought to this country. That Scheffer is a Dutchman and so gifted, proves that Holland has not lost all the blood of Erasmus and Grotius and Rubens.

We were much struck with two pictures by Laudelle, that were hung on either side the "Christ Dead," and called Idyl and Elegy.—Such emblems of Joy and Grief we never saw before. Idyl was a youthful female figure, scattering flowers from her lap in the midst of a landscape in which every feature smiled. Elegy was a female that seemed like sorrow herself, her dress and expression and attitude combining with the tone of the landscape and the tombstone upon which she leaned, to produce an effect such as we never witnessed before. A cithern rests upon the tombstone, and touched by her hand seems to thrill with audible sound, and tell you of every thing cherished that you have ever lost, of regrets without solace and bereavement without hope. The contrast is carried out even in the frames of the two pictures—the one being carved in roses, the other in cypress.

There are other gems in this collection of which we might speak, especially of the exquisite crayons or rather *pastelles*, which for brilliancy of coloring are wonderful, but for the present we have written enough. This French Gallery with some additions is to be exhibited in Boston next season and will not lack admirers. It is pleasant to think of some specimens of French talent not in the revolutionary or military line. That the beautiful arts of Europe are taking refuge in America is one of the signs of the times.

"The greatest picture is that which conveys to the mind of the spectator the greatest number of the greatest ideas." [MODERN PAINTERS.

NINE REASONS WHY THE UNITARIAN ASSOCIATION SHOULD BE GENERALLY HELPED.

I. It spreads before the public its plans and invites general scrutiny.

II. It pledges itself to constantly-enlarging effort.

III. It has now opportunity to do good more than before through the agency of colporteurs, the efficiency of the Meadville School, and the extended and extending fellowship of the "Christians."

IV. So far from being a work of sectarian bitterness, other denominations in many cases crave its aid against rampant infidelity or aggressive Romanism.

V. Inspection of its machinery shows it is one of the most frugal agencies ever set on foot for a noble, permanent good: being a Missionary, Tract, and Education Society at once, besides devoting a great deal of time to the general help of the churches.

Were aid freely and promptly given to this well-known Association, the Secretary could occupy his Sundays with starting societies, and become thus what it was intended he should be, a missionary-pioneer, opening new fields to fresh laborers.

SUNDAY AFTERNOON.

May we say a word to our city friends now enjoying their summer-retreat in the country? It pains us to know that they are frequently forgetful of the power of example where it is nearly omnipotent; that they do not see how in the rural suburbs of a growing metropolis, the customs of the city are soon transplanted.

Some who are regular as the clock, at the morning and afternoon service of their usual churches, when rusticating give the greater part of the hallowed season to mere sloth, to spiritual lethargy, to needless and unusual slumber. Were they alone to be taken into account, it would not be any such great affair; though they must return to their usual homes far less fitted for the hearing of the Word than they went forth. But they corrupt the orderly and pious habits of the neighboring churches, spoil their sanctuary enjoyments, dishearten a devoted ministry, and do more harm than their outward man or woman gets good.

Were it to hear a second old fashioned prayer of two hours, and a corresponding discourse as long as the moral law, we should not urge such a tax on poor human nature. But, everything in worship now is short metre; no one's patience is severely tried; but a precious little piece is taken out by both services; not the slenderest woman is sickened by the effort; the country-church is generally very cool, and the whole exercise as refreshing as possible. And, as in an *European* journey, no small part of the benefit is, that you enjoy home so much more on your return—conscience approves—your children respect you more—you read the Bible with a new satisfaction—you remember pilgrim piety not as a condemning but approving witness—all good men bless you—and only the frivolous, affected, sensual and sinful pretend a contempt they do not feel. H.

NEW PUBLICATIONS.

Carlyle's Specimens of German Romance. Munroe & Co. Boston, 1848.

This is *one of the earliest* of Carlyle's Literary labors, and we regard it as among his very best contributions to our instruction and amusement. A limited number of readers in England, and still fewer in this country, enjoyed this work on its first publication, and the fame of the translator, acquired from subsequent productions, has led many of his readers to revert to these evidences of his scholarship. They are free from the affectations and obscurities of style which have been steadily corrupting his language as he has advanced in his literary career. His admirable article on Burns was written in a pure and powerful style, but what shall we say of many of his editorial and explanatory passages in the Letters and Speeches of Cromwell? No one but a discriminating admirer and an extensive reader of the German writers of fiction and romance, could have compiled these Specimens. From out of the wide and deep sea and more shallow pools of imaginative literature he has made a rich and interesting selection. The Specimens comprise Popular Tales and Romances from those distinguished and admired German authors, Musaeus, Fouque, Tieck, Hoffman, and Richter; they are preceded by Biographical Notices, and occasionally illustrated by notes. We would recommend them for summer or winter reading, as they will both improve and amuse. James Munroe & Co. have just re-published them in a beautiful, but cheap form. * * *

Index to Periodical Literature, prepared for the Library of the Brothers in Unity. Yale College, New York. G. P. Putnam, 1848.

One would think that as the Christian Examiner has been published these many, many years, and has an agent at New Haven, maintains too a high literary stand, is breathed upon by a truly Catholic spirit, it might have been heard of at Yale College, and by Mr. Frederick Poole. But not so. The "Southern Review," is amply quoted—not certainly any very great affair—the Quarterly Register, nay, Brownson's Quarterly, finds an honorable place, but the right hearing at Yale College is not permitted the Christian Examiner.

This publication would be a very serviceable reference-book were it anywise complete. As it is, we regret that various ninepenny ephemerals have pre-eminence over one of the most finished expressions of the American mind. We trust that the erudite and liberal society which authorizes this publication, will see that it is due to their own reputation, and to the professedly catholic institution of which they are a part, to enlarge their organ of vision so as to recognize the existence of a periodical which has now attained nearly to its fiftieth volume, and which has done its full share to elevate the literature of the land. H.

Lectures to Young Men on the Cultivation of the Mind, the Formation of Character, and the Conduct of Life. By George W. Burnap. Third edition, corrected and enlarged, 1848.

This new edition is just from the press, and we are indebted, for our copy of it, to Munroe & Co. The series originally consisted of six lectures. Three were added to the 2nd edition, and three more have been added to the 3rd—making now, twelve in all. To young men who feel that character is a good, worthy to be sought after for its own sake, and its fruits; who wish to know the way that leads to it, and are willing to use the means which shall secure it;—to those also interested in young men, whether parents, guardians, or friends, and who would be glad to place in their way a book suitable to their particular wants, which shall have the attraction needful to win their attention, — we recommend these excellent lectures by Mr. Burnap. It is the best book of the kind that we know, and it is also the completest.

The Monthly Religious Magazine, August.

The various papers of this No. possess great interest and value. The sermon is a very excellent one, from Rev. Dr. Pierce, on *the Christian name.*

Fourteenth Report of the Worcester Sunday School Society, made at Worcester at the Annual Meeting, June 21, 1848.

This Report is from the pen of the Secretary, Rev. E. E. Hale, and contains also extracts from letters in answer to questions from the Secretary. It is full of valuable thoughts, is suggestive, and has a freshness which we wish might prove contagious.

Military Glory. A Sermon preached at the Church of the Savior, Brooklyn, N. Y., Sunday morning, July 16. By Frederick A. Farley, Pastor.

The occasion of the Sermon was that of the public obsequies, in New York and Brooklyn, of the officers of the N. Y. Regiment, who fell in Mexico during the late war. Mr. F. examines Military Glory under the light of Christianity, and shows in a very striking manner, and, we should think, very effectually for the young men of his Society to whom it was most desirable to show, how poor, and pitiful, and empty, and unsatisfactory a thing it is.

Sketches by Rev. Ralph Hoyt.—Nos. 10, 11, 12. Tappan & Whittemore publishers.

These contain very sweet and graceful poems, The Angel, Where, My Sue, Return, Shadow, O'er the Hill, Bible, Peril.

Canons of the Entire Theology of the New Church.

This Posthumous Work of Swedenborg, published in this city by Mr. Otis Clapp, contains chapters "concerning the One and Infinite God; the Lord, the Redeemer, the Redemption; the Holy Spirit; the Divine Trinity."

Ministerial Changes.

This is a sermon preached before the N. H. Convention of Universalists, at Meredith Bridge, Wednesday, June 26, 1848, by Rev. L. B. Mason, of Lebanon, N. H. The subject is handled in a clear, practical, effective manner, and in the best spirit.

Law of Revolutions.—A Sermon by Rev. Robert Turnbull of Hartford Ct.

Amid rather too much pomp and swell of diction, there is a good deal of real power.

Prof. Haddock's Address.

This was before the Society for promoting Collegiate and Theological Education at the West, during the recent Boston Anniversaries. It made a strong impression on a large and highly intelligent audience.

Puritanical Freedom.

This Address was delivered in North Wrentham, July 4, by the Rev. Daniel W. Phillips, of the Baptist Church in Medfield. The speaker applies principles to politics in a very vigorous and direct manner, and enters into the question of the merits of the candidates now before the public.

The Hireling worthy of his Wages.—By James Cramer Ott. Price, 6 1-4 cents.

☞ Mr. Thomas Groom, 82 State St. has sent us his "Willis's & C.o's Bank Note List and Counterfeit Detector, for August, 1848."—pp. 20.

☞ Attention is asked to the "National Psalmist," published by Tappan, Whittemore, and Mason.

Ware's Works. We would again call attention to Munroe & Co.'s proposal to print an edition of Henry Ware's Works, at $2 per copy of four volumes, if 2000 copies shall be subscribed for. The work of subscription goes slowly on.

For the Register.

MRS. STELLA S. NILES.

Died in Northampton, on Saturday evening, July 29th, Mrs. Stella S. Niles, aged 33, widow of the late Rev. Mark A. H. Niles.

A few affectionate, yet true and sober words must be put on record, as the memorial of one whose life has been anything but ordinary, and the intelligence of whose death will give pain to many hearts. The writer of this notice had indeed enjoyed the society of Mrs. Niles, scarcely a short year, when she was called away; but it was one of those years from which we can learn concerning the whole life, and in this attempt to delineate some traits of her character, he is hindered, not by any want of materials, but by the humble spirit of the departed, so averse to display, and by his own sense of inability to do justice to his impressions.

A clear, vigorous mind, and an earnest, religious heart, combined their energies to form the character of Mrs. Niles. Had she been less discerning, she would have been spared much pain, but she would have lost one of the purest satisfactions that blessed her existence. From her childhood she felt a lively interest in intellectual and spiritual subjects, a craving for knowledge, human and divine—and though she was permitted to live in this world only a very few years, many of them years of heavy cares, and of continued bodily infirmity, her mind and heart were enriched far beyond the ordinary measure. She did not read merely to gratify an idle curiosity, or to satisfy a morbid craving for excitement, but from a desire to learn the truth, to be familiar with realities in every department of wisdom. It was cheering to observe her interest in every intellectual and moral movement, in everything that seemed to promise aught for society; and when any source of light was within her reach, she eagerly grasped it. With her poor, wasted hands she held the Memoirs of Dr. Channing, and seemed to gain life from the inspiring page. And she did not indulge these tastes to the neglect of her family, but so long as her strength lasted, and even when the resolution of her soul seemed to be all that remained, she toiled on patient, uncomplaining, full of gratitude for the kind friends, raised up all about her, and for what, had she not seen the smile of benevolence and the liberal hand, she must have regarded almost as a miraculous supply of her wants.

But the chief thing to be recorded of Mrs. Niles was this, that she was a devoted disciple of Christ—and by this I would not be understood to mean that she had made her own, every Christian virtue and grace. No extravagance, no reckless panegyric of this sort is intended, but simply what the words in their strict force convey, that she was a true learner, earnest, and teachable, glad, anxious to go, uncommitted, uncompromised, with a real purpose of obedience to the Master's feet. Such discipleship is not common. Through many trials of mind, and many sorrows of heart, Mrs. Niles reached a simple, trusting, childlike, Christian faith. The history of her husband's religious experience is well-known, I presume, to most Unitarians. That history, in many respects, was hers also, and it would have been, though she had been joined to another; for her mind was independent in its action. For long years, the faith of her childhood oppressed her; it was at variance with her convictions, and seemed to shut out from her path the light of heaven. But in the good time of God, truth and love as they are in Christ Jesus, were revealed to her soul, and in the worship of the Father, and in striving to follow after the Son, she found great peace. For her it was a blessed change, as she often said with deep, heartfelt gratitude, and as she could never become a dogmatist, or a railer, or a bitter sectary, her friends with whom she once sympathized in religious matters, were enabled to prove the sincerity of their Christian faith, and the tenderness of their Christian love, by a kindness and devotion rather increased than diminished, towards one whose religious opinions they could not approve, though they could not question for a moment her title to the Christian name.

Indeed it would be difficult to find one to whom Christianity was more a reality. In spiritual things Mrs. Niles was a realist. She did not live upon some mystical phrase, upon some train of thought familiar because limited; she had studied the gospel until it had yielded up for her great, living truths, and speaking, quickening facts. Simple and honest in her convictions, she craved simplicity and honesty of others, and when once she had triumphed over a natural reserve, she spoke of deep and sacred subjects with a chastened freedom, with an humble earnestness, and with a singular clearness of spiritual perception. She loved not the pleasant sounds of an unknown tongue, but the direct, plain speech of simple Christianity. I do not hesitate to say that such discernment as hers is very rare. It was gained in struggle and affliction, it was caused, under the blessing of heaven, by the singularly harmonious action of mind and heart. And the Word, so clearly revealed, sustained her in hope and in joy to the very last.

Her friends in this home of her youth will long remember the last year of her life, passed in their society. The light of her smile, as she dwelt under "the shadow of her great affliction" will not soon fade away from their countenances. They will remember her unceasing testimony in word and in life, to the value and beauty of those views of Christian truth which she had been led to embrace, and those who differ from her in the conclusions of the intellect, will sympathize with her in the religious affections of the heart.

God be thanked for this new example of Christian discipleship. God be thanked for the many alleviations of painful sickness, and for patience, which strengthens the heart. God be thanked for the friends who have taken to their arms the children from whom father and mother have been taken. Truly the light of divine love shines even in the darkness of bereavement, and she who has gone from us, has gone, as we trust, into the nearer presence of God and of Christ, and into his society with whom she was truly one. E.

Northampton. Aug. 1, 1848.

A TRIBUTE,

To the memory of Peter McIntosh Esq. of Cambridge, by one of his former pupils.

Teacher, who with a gentle hand essayed
To lead my feet in learning's toilsome way,
Peace to thy spotless memory! Thy sway,
Firm but most kind, the needful fetters laid
On buoyant spirits, but no harshness seared
One flower of feeling in the gladsome breast!
Too truly loved to be servilely feared,
Now tears of gratitude embalm thy rest.
One heart will hold thy memory in its trust,
Recall thy smile, with reverence speak thy name,
Follow thy spirit from its shroud of dust,
Where it exists, transfigured yet the same;
Death had bereaved thy household of its guests,
And now thy soul with theirs in full contentment rests! H. J. L.

[The writer accompanies the above with a note, which, though not intended for the public eye, we give in part.]

Mr. McIntosh filled for many years, the arduous and responsible office of head master in the writing department of one of our public schools, and his duties were kindly, zealously, and efficiently performed. Those who came under his immediate influence, "knew him but to love him, named him but to praise." I was his pupil for two years, and during that period, I remember but one reproof, and that so kindly administered that I softened at once into repentance, and was freely forgiven. I must not omit to add that Mr. M. was a firm, consistent Unitarian, and showed, in his daily life, the influence which his religious belief exercised over his character.

CHARLES J. BABCOCK.

Died, At Westerly, R. I., on the 10th ult. Mr Charles Joseph Babcock, of South Coventry, Conn., in the 30th year of his age.

In his profession, as an instructor of youth, Mr. B. was universally beloved. He combined in a rare degree the knowledge of the teacher with the urbanity and dignity of the true gentleman. His classical and literary acquirements were of a high order, and he merited and received the respect of eminent men. His social qualities were of that winning character which gains the confidence and friendship of men, and especially the endearment of the family circle.

As *a writer*, Mr. Babcock was the author of several able poetical and prose articles published in various public journals printed in Philadelphia, New York, Hartford and Boston, and he has left considerable in Manuscript. His theology was liberal. The uprightness of his motives and his acts were never questioned. His highest aspirations were ever after *truth*; for which he sought with his whole soul. But to enumerate all his virtues, or the deeds of his short though noble life, is not the design of this notice. He has gone through his earthly pilgrimage and rests from his labors. H. L. C.

Hon. Nathaniel M. Davis, of Plymouth, died at the U. S. Hotel in this city, on Saturday morning, aged about 63. His death was sudden, being produced by inflammatory sore throat, after a very short illness.—Mr. Davis was for several years a member of the Executive Council for Plymouth district, and had often been elected to serve in both branches of the Legislature.—He was a graduate of Harvard University in the class of 1804, and is the *ninth* of that class who has deceased within three years past.

GENERAL INTELLIGENCE.

Commencement at Dartmouth College. The exercises of Commencement day, and particularly of the day preceding it, were of uncommon excellence. Wednesday was given to the Anniversary of the Societies connected with the College.—At 9 o'clock, after prayer by the Rev. Dr. Clement of Topsham, Me., an address was delivered to the Theological Society by the Rev. Dr. Edwards, of the Andover Institute, upon the Roman Catholic Religion. It was distinguished by deep thought, and happily illustrated by facts brought to the speaker's knowledge in Europe.

At noon the Rev. Dr. Bethune of Philadelphia, after prayer by the Rev. Dr. Caruthers of Portland, Me., delivered an able and eloquent address to the Society of the Phi Beta Kappa. It needed no extraneous circumstance to recommend it; and yet it would have afforded additional pleasure to the audience, had the fact been generally understood that the blood of Isabella Graham run in his veins.

At 4 o'clock in the afternoon the Hon. Rufus Choate, after prayer by the Rev. Dr. Dana, delivered an address to the Societies of the Social Friends, and the United Fraternity. His theme was the necessity of Literary and Moral culture, to establish the political reputation and preserve the political power of New England. It could not have fallen into better or abler hands, and the unwearied and fixed attention of a crowded and delighted house bore the best possible evidence of the speaker's power.

Many of the performances of Commencement day, were of a high order in composition and delivery.—The Examining Committee speak favorably of the talents of the graduating class, as well as of the general order, government and improvement of the Classes of the College.

The Dinner tables were filled. Hundreds of the Alumni were present—enjoying the past, the present and the future. Graduates of almost every class from 1788 to 1848 were in attendance and were gratified with the opportunity of again greeting their College friends on College ground at a College anniversary.

The Levee in the evening at the Library rooms, was well attended; and the Commencement Ball was the winding off of the joys of the occasion. *Exeter News Letter.*

Columbia College Commencement. The annual exercises of this institution, says the New York Journal of Commerce, took place Wednesday morning, July 26, in the Church of the Crucifixion, in Eighth street, and were of the usual interesting character. The number of spectators was large. An Essay by Joseph W. Harper, son of the ex-Mayor, was an excellent production.

The degree of D. D. was conferred on the Rev. Samuel Rosevelt Johnson, and the Rev. Francis Vinton, both of the city of Brooklyn.

The Abduction Case at Washington. From the Correspondence of the New York Express, Washington, July 29, 1848.

The slave abduction case is still progressing in the Circuit Court of this city, Judge Crawford presiding. From the argument of the District Attorney, M. Keys, it appears that about fourteen months ago, the defendant, whose name is Daniel Drayton, endeavored to make an arrangement for the sale of stolen slaves with J. S. Donevan, of Baltimore: which offer was indignantly refused.—The propriety of admitting this as testimony was argued at considerable length by the defendant's council, Hon. Horace Mann. Mr. Drayton is undergoing his trial for the reason that he was the owner of the schooner, on board of which the 72 slaves were found, and the testimony, up to this time, goes to show that such was the fact. The examination of witnesses occupied nearly the whole of yesterday, and this part of the proceedings was followed by the argument of the District Attorney. The most of to-day has been occupied by Mr. Mann in delivering an argument for the defendant, and against the testimony. He appeared among strangers, had come here impelled by his sense of duty, and hoped that the Jury and the Court would throw aside every feeling of prejudice. After examining at great length the bearing of the law on this case, he proceeded to comment upon the rights of man and against the institution of slavery: whereupon he was interrupted by the Court, and told that he could not be suffered to proceed. The Court said the facts mentioned by Mr. Mann were not objected to, but his manner of appealing to the sympathies of the people could not be allowed: his course was calculated to do injury in this community. It is not expected that the case will go to the jury to-day.

Mr. King's Church, Dublin.—Mr. King, whose visit to this country and eloquent appeals for Ireland have excited so much interest, is pastor of a church in Dublin which was founded by Samuel and Nathaniel Mather, sons of Richard Mather, President of Harvard College. At the recent anniversary of the Massachusetts (Orthodox) Congregational Association, Mr. K. stated that while Nathaniel Mather was pastor of that Church in 1676, contribution was made in Ireland, chiefly through his means, of five hundred pounds, a munificent gift in those days, for the relief of the Plymouth and Massachusetts Colonists, then suffering under the calamities of Indian warfare. Mr. K. humorously remarked that he had come for the interest on the interest which would have accrued from that sum to the present time, for the relief of Ireland, now suffering in her turn. It had been computed that the amount of the contribution up to the present time, at compound interest, would be thirty millions of dollars.

Atheism and Deism in France.—Rev. Mr. Arthur, from Paris, gave the following testimony before the London Baptist Missionary Society, as reported in the Reflector and Watchman's Correspondence:

He stated what delighted every heart, that he had not met with an atheist in France, that it was a rare thing to meet with a professed deist. The people would say, you do not expect us to believe all that the priests tell us! But we believe what Jesus Christ and the Apostles have said.

Norton Female Seminary. The New-Bedford Mercury states that at the recent examination at the Wheaton Female Seminary in Norton, L. M. Wheaton, Esq. presented the institution with a donation of ten thousand dollars. This institution is one of the most flourishing and judiciously conducted in this section of the Commonwealth.

☞ PLYMOUTH AND BAY MINISTERIAL ASSOCIATION. The next meeting of this Association will be held at the house of the Scribe, in Kingston, on Tuesday, August 8th, at 5 o'clock, P. M.
A. R. POPE, Scribe.

☞ NOTICE. The Franklin County Evangelical Association will meet at the house of Rev W. Stearns, in Rowe, on Monday, Aug 14th, at 4 o'clock, P. M.
JOHN F. MOORS, Scribe.
Deerfield, July 31st, 1848. 2w

☞ The Cambridge Ministerial Association will meet in Medford at Rev C. Stetson's, on Tuesday, 8th inst.
WM. NEWELL, Scribe.

☞ REVIEW OF THE MEXICAN WAR. At the urgency of some of the writers for the Premium of $500 offered by the American Peace Society for the best Review of the Mexican War, the time for presenting the Essays is postponed to the expiration of four months from the President's official announcement of Peace, viz., to the 10th of November next, when they should be forwarded to Office of Am. Peace Society, 21 Cornhill, Boston.
jy28 GEO. C. BECKWITH, Cor. Sec'y.

☞ EXCURSION FOR POOR CHILDREN.—I am now making arrangements to carry several hundred poor children to a neighboring Grove, on Wednesday morning, the 16th of August.

Persons who desire to aid this work, by money or provisions, will please forward them to my house, 2½ Central Court, or, if more convenient, to No. 40 Cornhill, or to John Augustus, Franklin Avenue.
jy29 JOHN M. SPEAR.

☞ The next meeting of the Maine Ministerial Association, will be at Standish, Monday, Aug. 9th.—Dissertation by Br. C. Palfrey, upon 'Christ's Treatment of existing Evils, Moral and Political.'
jy29 T. G. NICHOLS, Sec'y.

MARRIAGES.

In Salem, 25th ult, by Rev Mr Frothingham, Chas. Paine, Esq. of Worcester, to Miss Margaret P., daughter of the late Dr Benjamin Webb of S.

In Needham, 15th ult, by Rev Mr Dall, Mr George E. Eaton to Miss H. Elizabeth Peirce, daughter of Capt Wm Peirce, all of N.

In Portsmouth, N.H., 23d ult, Mr Charles H. Fernald to Miss Annor T. Foster, both of P.

In Keene, N.H., 25th ult., by Rev A. A. Livermore, Mr Henry L. Foster to Miss Juliana C. Nye, all of K.

DEATHS.

In this city, on Thursday morning, 27th ult, Octavia Augusta Ball, 26, wife of True M. Ball, and daughter of the late Andrew W. Bell, Esq. of Portsmouth.

30th ult, Charles E., youngest son of George A., and Rachel B. Chapin, 6 months.

In West Cambridge, 18th ult, Mr Ephraim Frost, 82.

14th ult, Mr Walter Russell, 83.

In South Hadley Falls, 22d inst, Charles Francis, only child of Dr Charles and Caroline W. Bailey, 1 yr.

"E'er sin could blight, or sorrow fade,
Death came with friendly care;
The opening bud to Heav'n convey'd,
And bade it blossom there."

In Ipswich, 26th ult, Elizabeth, wife of John Baker, Esq. and relict of the late Wm Sutton, Esq. of Danvers, 73.

In North Providence, 25th ult, Thomas Sanford, youngest son of Owen H. and Penelope Metcalf, 11 mos and 4 days.

In Cambridge, 26th ult, Peter Mackintosh, Esq. 60, for 26 years Principal of the Mathematical Department of the Hancock School in this city.

In Troy, N. Y., Richard W. Bayley, Esq. one of our most active and useful citizens, well known and universally respected, in the 52d year of his age. He was on his return from Saratoga Springs, which he had been visiting for the benefit of his health.

[Communicated.]

Mr Editor:—Having seen a very favorable notice of Drs Grandin & Dudley's New Method of Inserting Teeth in your paper, I was induced to call at their rooms, 238 Washington st, and consult them in reference to replacing several teeth, which I had the misfortune to lose some years ago, and the result you shall hear.

When I first lost my four teeth I called on a dentist in this city, and he inserted four upper front teeth on *wooden pivots*. Being obliged to eat with them, they would often break off and have to be reset, and thus gave me constant trouble. Besides, the wood in the stumps was constantly and surely destroying them. I went to another dentist in less than two years, and had them put in on gold pivots. But as my stumps were plugged with wood, and the gold pivots put through that, in a short time they gave out entirely, and when I went to see what could be done for me, I was coolly informed that I must have *all the old stumps and* THREE SOUND TEETH in the upper jaw extracted, wait *six months* without the means of eating my food, for my mouth to *heal*, and then, for *one hundred dollars*, I could have whole upper set on the "Suction principle," with which I could *eat*, IF I only had some under double teeth to suit them. I thought I would consider upon the matter before suffering so painful an operation, without the assurance that I could eat with my artificial teeth, after all.

In this stage of proceedings, I called on Drs Grandin & Dudley. Without any *extracting*, and prepared the stumps of my decayed teeth, so that they cannot *decay* or *ache*, and put in for me nearly a whole upper set of the most perfectly natural looking teeth, which are firm and substantial, easy and comfortable, and with which I can eat any kind of food as well as I ever did with my natural teeth. By giving this publicity, I believe you will confer a favor on the readers of your paper, and I am sure oblige Yours, &c. S. R.
Boston, April 14, 1848. (Bee.
ag5 1is

BOARDING SCHOOL FOR BOYS, AT FRAMINGHAM. The second term of the eighth year of this School will commence on Monday, Sept 11th.—Terms, course of instruction, &c. as usual. Circulars will be sent to those who desire it.

Reference may be made to the following gentlemen, who are or have been, patrons of the School:—Judge Edward Mellen of Wayland; Hon. Wm. Jackson, Newton; Hon. John C. Park, Dr M. S. Perry and E. Baker, Henry Smith, David Reed, Mason J. Chapin, Edmund Jackson, Francis Jackson, Daniel Perkins, Sanford M. Hunt, Benj. Brown, Jr., Bradford Sumner, John D. Williams, Nahum Jones, Thos. Snow, Edward Lamb, H. N. Hooper, J. M. Barnard, Oliver Eldridge, Esqs. of Boston.
ag5 is8w JAMES W. BROWN.

LEAD DISEASES. James Munroe & Co., have received Lead Diseases, a Treatise from the French of L. Tanquerel des Planches, with Notes and additions of the use of Lead Pipe and its substitutes, by Samuel L. Dana, M.D., LL.D.; 1 vol 8vo, pp 442.
For sale at No 134 Washington, opposite School st.
ag5 1is2os

LECTURES. Burnap's Lectures to Young Men, new edition. Lectures to Young Men on the Cultivation of the Mind, the formation of Character, and the Conduct of Life, by Rev G. W. Burnap—third edition, enlarged and corrected—this day published.
For sale by CROSBY & NICHOLS, 111 Washington st. 1is2os ag5

GREENWOOD'S HYMNS—Cheap. Just received, one hundred copies of Greenwood's Hymns from Rev Mr Fuller's Society in Manchester, N. H., which are offered VERY LOW, less than half the price of new copies, by CROSBY & NICHOLS, 111 Washington st. 1is2os ag5

THE NATIONAL PSALMIST, by Mason & Webb. Now ready for delivery, "The National Psalmist; a new collection of Church Music, &c. by Lowell Mason and George James Webb."

This work, upon which more than three years of labor has been expended is now presented to Choristers, Teachers of Music and others, as a most complete Manual of Psalmody, adapted to the use of Choirs, Congregations, Singing Schools, and Musical Societies.

In addition to a large variety of entirely new music furnished in part by native and foreign contributors expressly for the work, 'The National Psalmist is believed to contain a larger amount of the rich and standard old tunes, which have stood the test of ages, but many of which are new to this country.

It contains most of the popular English Chants, and its Anthems, mostly new, are well adapted both for church worship and Choir practice.

Its indexes are very complete; embracing besides the usual alphabetical and metrical indexes, an index to first lines of hymns, &c., and 'Descriptive Tables,' in which the tunes are classified according to their style and character.

'The National Psalmist' 119 tunes in Long Metre; 137 in Common Metre; 77 in Short Metre, and 99 of various Particular Metres, embracing all the varieties in use; also, 57 Anthems and Set Pieces, many of them furnished expressly for the work by distinguished English Composers, and 107 Chants—including the Canticles of the Protestant Episcopal Church.

Teachers and others ingerested are invited to call and examine this work.
TAPPAN, WHITTEMORE & MASON, 114 Washington st. 1is2os ag5

RECENT PUBLICATIONS. JAMES MUNROE & CO., have received the following—
The Tenant of Wildfell Hall, by Acton Bell, 50c:
Vanity Fair, or Sketches of English Society, by Thackeray, 50.
Grantley Manor, by Lady Georgiana Fullerton, 50c.
Brothers and Sisters, by Miss Bremer, translated by Miss Howitt, 25.
The Henpecked Husband, 25.
The Baronet's Daughters, by Mrs Gay:
Hawkstone, 2 vols, 1,00:
Self Control, by Miss Brunton, 1,00:
Miss Adams' Letters, new edition, 2 vols in one:
Lead Diseases, from the French of Tanquerel, by Dr Dana, 8vo, 2,25:
Highways and Byways, by Grattan, 2d series, 37:
Eastern Tourist's Guide, by Disturnell, 18mo, 62:
Giles' Oration, July 4th, in Boston, 25:
Hudson's Lectures, on Shakspeare, 2 vols, 2,25:
For sale at 134 Washington, opposite School st.
ag5 1is2os

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25 Bales Senna Leaves,	50 lbs Iodine, French & Eng.
12 cases Licorice paste,	50 lbs Hydriodat Potas,
6 bales do Root,	1,000 doz Galli-pots, various,
40 cases Rhubarb do,	25 bbls Epsom Salts,
10 Bbls. Castor Oil,	6 do pulv. Cream Tartar,
6 cases Cardamon Seeds,	10 do Flor. Sulphur,
1,000 lbs Slippery Elm Bark,	500 oz Sulphate Quinine,
10 cases Carb. Magnesia,	300 oz Morphine prepara'ns,
20 boxes Cale. do,	2 cases Turkey Opium,
100 doz Townsend's Sarsaparilla,	10 bbls Oat-meal, and flour,
200 doz Ext. Cauchalagus,	3 cans Oil Lemon, fresh,
1,000 lbs Press'd Herbs,	3 " " Burgamot, do,
100 doz Lemon Syrup,	100 oz Otto Roses, pure,
30 bales Corks, various,	1,000 lbs perfum'd Hair powder,
20 packages Sponge, do	100 lbs Chloroform,
500 lbs Plasters, do	500 lbs Inhaling Ether,
1,000 packages Druggists' Glass,	1,000 doz Writing Ink,
10,000 lbs Lozenges, various,	50 " Syringes, various,
2 casks peel'd Calamus Root,	1,000 Wedgwood's Mortars,
10 cans Oil Peppermint,	500 Eng'h Iron, do,
10 " " Cassia,	500 Stove Funnels,
100 doz pallet Knives,	200 doz Grad. Measures,

Together with a general assortment of *Drugs, Medicines, Popular Nostrums, Chemicals, Perfumery, Surgical Instruments, Paints, Oils, Dye-stuffs, &c., &c.*, for sale for cash or credit to dealers, by
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june24 copis6t

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june17 tf

DR. WISTAR AT THE SOUTH.

BE not deceived with vain hope—lay not the flattering unction to your soul, that disease will cure itself; especially if that disease be Consumption or Liver Complaint. If you would be restored to health you must use the means which benevolence and a kind Providence have placed within your reach. The great and universally popular remedy for consumption and all chronic diseases, is now for sale in every city and important town in the country, and at a price, too, that any one can afford to pay. You have no excuse, therefore, for neglecting to save your life and health. Be not deceived with quack nostrums, or any imitations of this invaluable medicine. An individual at Charleston, South Carolina, recently purchased four bottles of Swayne's Syrup—one of the most celebrated physicians in the city told the deceived patient he must send that article back, and exchange it for Dr. Wistar's Balsam of Wild Cherry. Be not deceived—remember that it is Dr. Wistar's Balsam that cures—it is Dr. Wistar's that brings back the bloom of health to the cheek, lustre to the eye, strength to the system, joy and gladness to the soul, and happiness to man—it is Dr. Wistar's that has gained such celebrity among the sick, astonishing the world with its effects, and is recommended by the best physicians throughout the land. Be not deceived—buy none unless signed I. Butts on the wrapper, the genuine Dr. Wistar's.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. july22

RECENT PUBLICATIONS.

GRAY'S BOTANY OF THE NORTHERN UNITED STATES large, 12mo, pp., 800.—Wills' Qualitative Analysis, with a Preface, by Baron Liebig, Edited by Prof. Horsford, 12mo; Burnap on the Doctrines of Christianity, 12mo; Letters to Relatives and Friends, by Mrs. Dana, author of The Parted Family, &c., 12mo, new edition; Peabody on Christian Doctrine, new edition, 12mo; Nichols' System of the World, 15 plates, 12mo; Stellar Universe, by Dr. Nichol, 16mo, plates; Emerson's Essays, new Edition, 16mo; Endeavors after the Christian Life, by James Martineau, 12mo; Richter's Best Hours of Life, 32mo; The True Story of My Life, by Andersen, 16mo; Harold, a Novel, by Bulwer, 2 plates; Mrs. Adams' Letters, new Edition; Self-Control, by Miss Brunton, 16mo; Jane Eyre, Library Edition; Eastern Tourist's Guide, 18mo; The Tourist and Railroad Guide, plates and maps; Bushnell's Christian Nurture, new Edition, 12mo; Channing's Memoir and Works, new Edition.

The above published and for sale by JAMES MUNROE & CO.,
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july15 tf

NEW TREATMENT OF BRONCHITIS

DR. J. K. PALMER, continues with great success, the new treatment of Bronchitis and other affections of the Throat and Lungs, recently introduced by Sir Charles Scudamore of England, and employed with so much success in the practice of that celebrated Physician.

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june10

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Note.—The most prevalent and fatal of all diseases incident to our climate, *Consumption*, may generally be traced to a slight cold. By an estimate not long since made, it appears that upwards of *one hundred* and *fifty thousand die* annually of *Pulmonary* Complaints. *Take heed*, delays are dangerous.
nov6 ialy

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Ninth Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev. Dr. Francis of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association' for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are

POETRY.

WE ARE GROWING OLD.

BY FRANCIS BROWN

We are growing old—how the thought will rise,
When a glance is backward cast
On some long remember'd spot, that lies
In the silence of the past!
It may be the shrine of early vows,
Or the tomb of early tears;
But it seems like a far off isle to us,
In the stormy sea of years.

Oh! wide and wild are the waves that part
Our steps from its greenness now—
And we miss the joy of many a heart,
And the light of many a brow;
For deep o'er many a stately bark
Have the whelming billows roll'd,
That steer'd with us from that early mark—
Oh! friends, we are growing old!

Old in the dimness and the dust
Of our daily toils and cares,
Old in the wrecks of love and trust,
Which our burden'd memory bears.
Each form may wear to the passing gaze
The bloom of life's freshness yet,
And beams may brighten our latter days
Which the morning never met.

But oh, the changes we have seen
In the far and winding way—
The graves in our path that have grown green,
And the locks that have grown gray!
The winters still on our own may spare
The sable or the gold;
But we saw their snows upon brighter hair—
And, friends, we are growing old!

[From the Boston Chronotype.]

THE MOTHER'S FAITH.

BY THE EDITOR.

Cried a pale one, Give me joy,
I have borne a cherub boy.

Borne a boy! The world is full,
Crammed its game of push and pull;
You have given that cherub life
For a gauntlet race of strife.
If his heart be large and tender,
Sadly will his means be slender;
Everlasting duns will push him,
Poverty will cramp and crush him.
If his heart be small and stony,
It will canker with his money;
Rust will gnaw it through and through,
Care will vex it black and blue;
And the wretch, O hapless mother,
In his wealth will starve and smother!

Cried the mother, God is living,
Blest the boon is of his giving;
I will trust him that the boy
Living shall be full of joy.
Truth and justice—self-denial—
Shall prepare it for the trial
Into which he must be hurled,
Of a scuffling, brutal world.
Watch will I his opening soul,
Kindling with the living coal—
Love to God and love to man—
Working out his maker's plan.
Who shall say this boy of mine
Shall not as an angel shine;
Winning to the heavenly state,
Hearts now filled with strife and hate;
Calling down that better day,
When the good will bear the sway,
And the brutal slink away!

Ceased she, and her deep blue eye
Flashed the glories of the sky;
From her faith not to be driven,
With a love to angels given,
Kissed she then that gift of Heaven.

MISCELLANEOUS.

From the New York Christian Inquirer.

LETTER FROM FRANCE.

Paris, 23d May, 1848.

When the American traveller first sets his foot down in a country where every body is jabbering a tongue he does not understand, and where nobody understands him, he for the first time fully realizes his distance from home, and begins to appreciate the trials that attend a curiosity to see the world! Truly it is further from Calais to Dover, than from Liverpool to New York! A difference of language puts people further apart than the Atlantic Ocean!—Nor is a theoretical or boarding-school knowledge of French any suitable preparation for chaffering with custom-house officers, cab-men, and inn-keepers. They neither talk nor understand the language of Corneille or Racine, nor do these gentlemen help one to know what he wants among the articles so elegantly but enigmatically named upon the carte of the restaurant, nor how to render into any terms intelligible to the race of white aprons, his own wants. It was past midnight when we landed upon the pier at Boulogne, after tossing for two hours and a half upon that vexed sea that divides England and France, running with two contending tides, as if all the mutual prejudices of the two countries were encountering each other in the channel. There was nothing in our experience of the Atlantic, half as bad as the sea between Folkstone and Boulogne. The steamboat shot from behind its shelter in the artificial harbor, and had not passed its own length from the dock, when the full horrors of the motion commenced. The passengers extended themselves upon the sofas around, as if sea-sickness were the universal expectation, and the steward dealt out the conveniences of such a visitation with as much regularity and universality as if he had been laying plates for dinner. The suddenness, the extent, the business-like character of the affair, was sublimely ridiculous. Our passage out of the agitation, was as sudden as our ingress in. With one turn of the wheel we passed from the vilest agitation into the serenest quiet, as the pier of Boulogne received us behind its blissful shelter. The moon was at its full, and looking down with splendid eyes upon our landing. But, if possible, a worse sea was rolling on land; for here for the first time, we experienced the agitation, confusion, non-plus, of being surrounded by people of whose customs and language we were ignorant, and at a time of night and under a press of necessities, which demanded a tolerable acquaintance with both. Twenty runners of twenty hotels were jabbering in our ears, with their twenty hands hold of our shoulders, coat-tails, baggage, each resolved to bear us off from competitors to his own master's inn. For the sake of his hoofs, and liberty to use them, one would be willing to be a jackass at such a moment, and certainly he feels as much like one as anything else, for having left the sound of his native tongue.—From this moment we date a new experience! The chief peculiarity of this continent, after all is said, is this—the people don't talk English. To be a foreigner, is simply not to understand the language of the country you are in,—This is being abroad, with a vengeance. Those continental folks, who are brought up from the earliest to know more or less of each other's tongues, can't know what it means, unless, indeed, they go to China or Timbuctoo. Americans and English, who, however they may read, rarely speak even French, can alone fully understand what it is be in a foreign country.

The journey from Boulogne to Paris is not interesting. The country is flat, and after leaving England, seems poorly cultivated. The cathedral at Amiens, however, repays the traveller for taking this route. To find in a small city of 40,000 people, so costly and splendid an edifice is surprising. The immense labor, the endless expense, the patient continuance of such vast plans through centuries, present peculiar claims to our respect, and even perplex the child of this age to find any principles in his own nature answering to those which rendered such outlay of time and money possible. In this quick time, when nothing is deemed 'well done,' that is not 'done quickly;' when every architect and generation expects to finish and enjoy what it plans and commences; the faith and patience which could satisfy itself with the nobleness of its design, and elaborate as carefully and slowly, the details of the foundation, and the secret or less visible parts of the edifice, with a full knowledge that it was left to future generations to see its full glory and consummation, excite and deserve our highest admiration. The roof of this Amiens Cathedral is one of the most beautiful parts. Every variety of flying buttress is to be found there, and the statues and fringes of stone, never seen, except from the roof, are astonishing for their number and beauty. By the way, the real meaning and use of parts of Gothic architecture, which, in mere imitation, we copy into our little modern structures, become for the first time apparent in seeing the old Cathedral. There the immense height and weight of the walls and of the stone-roof, demand the arches and buttresses and flying buttress (often pierced to let in light, and scalloped to dimish their weight,) which we adopt with so little reference to use.

There is something very affecting in the first view of the Catholic religion in the countries where it is in peaceable possession of the hearts of the people. Tawdry, formal, frivolous as its ceremonies are, and when seen in the blaze of modern civilization and enlightenment, ridiculous and wearing an appearance less respectable than superstition itself, it is quite another matter to behold them in the rural districts, and among the simple and ignorant, where they match the general want of comprehension. At the Cathedral at Amiens, (a quiet and sober place), we beheld on a week-day, very many of the old and young, the poor and the middle class of persons bending in the most abstracted devotion before their chosen altar, and evidently finding consolation, hope and happiness, in the service in which they were engaged. The unquestioning faith, the profound reverence, the total oblivion of each other, manifest in the devotion of the humble Catholics, goes far to reconcile one to the absence of a higher intelligence in their religion. Beautiful and impressive in the extreme is the lowly, dependent, believing expression in the faces of withered crones, and furrowed, coarse clad, or tattered, old men, as they totter along the aisle to find their favorite shrine, or patron saint, and themselves in patient silence, with unwandering eyes, upon the hard pavement of the Cathedral. The priest may be filthy, the rites frivolous, and even the sincerity or virtue of the clergy suspected, but it is impossible not to respect and admire the devoutness of a large part of the common people.

On approaching Paris by the Railroad from Boulogne and Amiens, the signs of the late Revolution became very apparent. From every public building, or private one indeed, all tokens of respect for royalty have been carefully removed. Every statue, bust, or inscription in honor of Louis Philippe, is dishonored, and in place of these the motto 'Liberte, Egalite, Fraternite,' is posted up. No public edifice is without this new label. It stares you in the face at every turn. Even the Churches are inscribed with it. It would seem as if every painter in France has been at work for the last three months, in doing nothing else than repeating this sacred trio of words upon every wall or sufficient space.—On some of the most costly monuments in Paris—the Arch of Triumph, for instance—while all the other inscriptions are cut into the stone, we observed that this motto was only painted, as if it were not desirable, in the present uncertainty, to attempt any indelible impression, or record in anything deeper than varnish an event and a principle which to-morrow might contradict. The station-houses on the Railroad within twenty miles of Paris, destroyed by the mob, are now in process of re-construction. Indeed, great alacrity has been manifested by the Government, in covering up all marks of the desolation of those few first furious days. In Paris, it is said that from two to three thousand barricades were erected by the people in the different streets in the course of a single night. Some of these, built of paving stones and other kind of rubbish, were ten feet thick and from 10 to 12 feet high, offering an insuperable obstacle even to cab-men. We were glad to find the destruction of the trees on the Boulevards much exaggerated in the first accounts. All signs of the barricades are now removed. In every part of Paris workmen are engaged, levelling streets, or executing public works. The Champ de Mars has been despoiled of its turf, and its surface carted about, much as if the Government were puzzled to find employment for its restless constituents. H. W. B.

Almost all travellers greatly prefer Paris to London. This is owing to the superiority of the climate, the absence of coal-smoke, the cheerfulness and *abandon* of the people, the easiness of access to all places of amusement or instruction, the central position of the public walks and gardens, and above all, to the greater independence of the stranger as it respects his social position. In London, a large part of what is most exciting to a stranger's curiosity, is behind the curtain of rank and station. A vexing assumption of superiority, with impassable barriers of reserve, excludes the ordinary visitor from the court and the most polished. People who are not used to it, do not like to be constantly reminded that so considerable a class of persons hold themselves too good for their company! In London, it makes itself constantly felt, that to be simply a well-educated, well-bred, and right-minded person, constitutes no claim to social inequality with people of birth, and this is enough to make London avoided by thousands. Americans, in especial, make short stay there. Paris, on the contrary obtrudes nothing of this kind upon the stranger. If he has the means, he may assume any social rank he chooses, and intelligence and good manners will carry him anywhere. London and Paris are very broadly contrasted in the predominance of the Court in one, and of the people in the other. It is astonishing how much room the Court takes up in London! It would seem as if the apparent importance of the Queen were studiously magnified in precise proportion as her real importance is diminished. On the social platform, she is all that the Queen is on the chess board, the piece on whom the whole interest of the game is centered; while in political power and independence of will, she occupies far more the straitened position of the king in the same game who can only move a single step in any direction, and is constantly surrounded by persons far more decisive of affairs than himself. The care with which every insignificant movement of her Majesty is chronicled, and the seriousness with which the British public is informed of 'the airing which his Royal Highness and the Princesses took in the park yesterday evening,' savors of servility. We had an opportunity of seeing the parade on the occasion of one of the royal drawing-rooms. All the idle part of London—including some hundred thousand, perhaps—were crowded into the space between Buckingham Palace and St. James', to see the cavalcade of foreign ambassadors and the nobility pass to the drawing room. The Queen herself rode from her usual residence to the Palace of State, to receive her guest, in one of the State carriages, only inferior to the Lord Mayor's coach in tawdriness, and attended by coachmen and footmen stiff in gold lace. The equipages of the diplomatic corps and the nobility vied with each other in what Mr. Cobden has recently—and with great offence as well as great truth—called "barbaric splendor." The principal outlay and effort seemed to be in the number of the footmen and the gorgeousness of their livery. It would appear as if the most distinguished and rich military personages of the age had all of a sudden taken a fancy to riding on coach-boxes and standing behind carriages; for certainly such cocked hats and laced coats, and gold-headed staves,—such white neck-cloths and silk stockings, and white gloves, can belong to nothing short of gentlemen, and perhaps generals! We could make nothing but a great waste of time and money, and modesty, and fitness, out of all this. It seemed fitted to spoil those who rode inside, and those who rode out—one with pride and the other with servility. Equipage, by the way, forms a most characteristic object in London. The man who keeps his own carriage, and the man who rides in a hired coach, are hardly company for each other, whatever other points of agreement there may be! Only private carriages are allowed to drive into the parks, and there are certain streets in the west end which are open only to the carriages of the people above a certain rank. The show of equipages in Hyde Park, between six and eight o'clock in the afternoon, during the months of May and June, is splendid, and numerous beyond belief. To drive in good style *here*, seems to be the height of ambition. Coaches of the gayest colors, harness studded with brass and silver, footmen in the tints of the rainbow with breeches of yellow or scarlet, waist coats of purple and blue, coats of red and white, many with powdered hair and whitetopped boots, and white cravats, succeed each other in the brilliant cavalcade, carrying very ordinary looking people inside.

In London, everything seems made for the nobility. It is they who give interest to the city. When the Court is in town, London is alive—all is gaiety and splendor. When the Court leaves, London is no longer in season. Everybody (excepting always a *million or two* of people, who are nobody,) leaves, and the town is stupid and dead. It is very different in Paris. It is always in season there; because the *people* possess Paris, and constitute its interest. It is not the court or nobility who form its splendor, or control its pleasures or its fashion. Everywhere in Paris you are struck with the fact, that the city is made for the citizens, for the people, and that the privileged class do not constitute the life of the social world there. This has been true for a long time, long enough to make Paris emphatically a most democratic community; and, as we have already said, it accounts for the preference which foreigners give to it over London.

For ourselves a earnest lovers of everything popular and free as we are, we are bound to say, that the impression produced by Paris, as a city, is very far inferior to that left on our minds by London. Paris is a great show-box compared with London. It is a fillagree work to solid gold. London is evidently built for use, and not show. The vast accumulation of public and private wealth has necessarily manifested itself in the grand irregular piles of building, the varied and vast private mansions of the English capital. The outside, fine as it is, is always the worst part of the building in London. Everything is substantial, thorough, complete. In Paris, on the contrary, the public edifices so far exceed the private ones, and the inside of most buildings is so far inferior to the outside, and there is such regularity and system in the public grounds, that the impression is fixed that everything has been designed for effect. Thus, instead of the innumerable fine squares of London, built about with fine private houses, and irregularly scattered, you have in Paris the grand succession of grounds. The Tuileries, Champs-Elysees, and the Bois de Boulogne, running through the very heart of the city, and including all that is very well worth seeing. The effect is fine, doubtless; but it does not compare in richness with that produced by the great parks in London, irregular, vast, separate, pieces of beautiful nature, dropped into the midst of that wilderness of men and habitations; or with the endless variety of squares, palaces, and public buildings, that keep the stranger in a perpetual wonderment. Paris is a device; London, a growth. Paris is the work of Napoleon and his predecessors; London the result of the wealth of many centuries, overflowing on the metropolis of a great empire. For, while London is for the aristocracy and Paris for the people, it is nevertheless true, that the people have made London and the Crown Paris.

H. W. B.

THE MORMONS AT UTAH LAKE.

[This letter is the last of the series from young Mr. Shedd to his parents and friends in Charlestown. Their feelings may be imagined as they opened another that came with it, announcing his premature death.]

[From the Bunker Hill Aurora.]

Salt Lake City, Great Basin, January 5th, 1848.

Another mail is to leave this place for the States to morrow. If you received my letter of November, you learnt from it the time I arrived in this valley. Since then nothing remarkable has transpired, but the winter has been very mild indeed, and the opinion of the people is that spring has opened and preparations are being made to commence our spring ploughing. The number of acres of fall wheat that is sowed already, is three thousand. The seeds that I took with me have proved to be valuable on account of the seeds of the camp being one season older.

I wish here to relate a sad circumstance; it was the destruction of the entire crop that our pioneers put in last summer caused by our half famished cattle shortly after we arrived. On account of this a company of about thirty "boys" with their mules started for the Spanish settlements to obtain potatoes, wheat, peas, beans &c. for seed, and grape vines and other fruit seeds which abound there.

There have been some valuable discoveries this winter, viz., abundance of gray marble. It is said to be of excellent quality. Forty miles northwest of this place, salt can be scraped up, or, if the water of the lake be boiled, it will yield one third. Twenty miles north, the best kind of grind-stones; and mill-stones six miles east. The white clay I spoke of in my last, has proved extremely valuable, it can be dug in any quantity, one or two miles from the camp or city. It lies two or three feet below the surface and contains, when mixed with water, all the good qualities of slacked lime, and will make excellent mortar when mixed with white sand (which also abounds here) in proportions of one part clay to three parts sand. Many buildings are whitewashed with it, and it is superior to any lime wash I ever saw, if possible. Preparations are making for manufacturing crockery ware of this clay, and judges say it will make the finest kind. Thousands of acres of peat meadow lie in different directions, about three or four miles off.

There are four saw mills under way—two grist mills, (one is running now continually) two turning lathes, one gunsmith, six or eight blacksmiths, and lots of shoemakers, and tailors' shops.

We had a visit from Capt. Grant of *Hall's Fort*, which is about 200 miles north-west. He expressed himself as pleased with the place and with us as a people, and offered to use his influence with the English company he was engaged in to open a trading communication.

Some of the Indians that live here are of the tribe called diggers, by Col. Fremont: the root they principally eat is the thistle, or thistle which is in shape like a parsnip, and tastes like a turnip.* They fare sumptuously on the entrails of the beeves which we kill. They are covered with vermin which they eat, and also crickets, in the summer time; the crickets grow about two inches long. Some of these Indians go nearly naked and use bows and arrows with stone points.

My health is perfect, and spirits good. I own one good cow (cows are worth $25 if good for milk) and shall shortly have one more—or a yoke of oxen. Last week I went into the mountains and cut a set of house logs of fir balsam, they are straight as an arrow. I shall erect my house as soon as the spring work is over, and when I get my city lot and land laid off I shall build an "Adobie" on it; for they will be the best buildings in the country, except stone or marble.

[It was through mistake of the wild parsnip for this plant, that this young Mormon lost his life, In that season of the year, (viz. Feb. 22,) the leaf had risen sufficiently high out of the ground to enable an unpractised eye to distinguish it. Returning from a hunting excursion after having camped out all night, and probably hungry—esculent roots being also scarce in the settlement—he ate in ignorance, and died. He had almost reached home, when he stopped at a brook to quench his thirst. The poison began to act with the greater virulence and quickly finished its fatal work; but he died in the arms of friends.]

THE REMNANT OF INDIANS IN NORTH CAROLINA.

There yet remain, it seems, a small number of Cherokee Indians in North Carolina, settled in Haywood county, among the Allegany mountains, in a district called Qualla Town, full of large forests abounding in game, with fertile slopes and valleys, and numerous streams abounding in fish. There were eight hundred of them, and with them also reside a hundred Catawba Indians. A letter published in the National Intelligencer says, that since the removal of the Cherokee tribe to the west of the Mississippi, it has gradually decreased in numbers, while those who remained behind in North Carolina have grown more numerous, at the rate of four per cent annually. The Indians of Qualla Town, according to this writer, are divided into seven clans, each of whom has its separate town, and over each a chief presides. There is a custom which prevents the members of any clan from marrying among themselves, so that they are obliged to take their wives from some other clan. The author of the letter says of their state of civilization:

"About three-fourths of the entire population can read in their own language, and though the majority of them understand English, a very few can speak the language. They practice to a considerable extent, the science of agriculture, and have acquired such a knowledge of the mechanic arts as answers them for all ordinary purposes, for they manufacture their own clothing, their own ploughs, and other farming utensils, their own axes, and even their own guns.—Their woman are no longer treated as slaves but as equals; the men labor in the fields, and their wives are devoted entirely to household employments. They keep the same domestic animals that are kept by their white neighbors, and cultivate all the common grains of the country.—They are probably as temperate as any other class of people on the face of the earth, honest in their business intercourse, moral in their thoughts, words and deeds and distinguished for their faithfulness in performing the duties of religion.

They are chiefly Methodists and Baptists, and have regularly ordained ministers, who preach to them on every Sabbath, and they have also abandoned many of their mere senseless superstitions. They have their own courts, and try their criminals by a regular jury. Their judges and lawyers are chosen from among themselves. They keep in order the public roads leading through their settlement. By a law of the state they have the right to vote, but seldom exercise that right, as they do not like the idea of being identified with any of the political parties. Excepting on festive days, they dress after the manner of the white man, but far more picturesquely.—They live in small log houses of their own construction, and have everything they need or desire in the way of food. They are, in fact, the happiest community that I have yet met with in this southern country, and no candid man can visit them without being convinced of the wickedness and foolishness of that policy of the government which has always acted upon the opinion that the red man could not be educated into a reasonable being.

The writer attended their religious worship on Sunday, of which he gives the following account:

"We reached the rude but spacious log meeting house about eleven o'clock. The first hour was devoted to instructing the children from a Cherokee Catechism, and the chiefs of the several clans were the officiating teachers. At twelve o'clock, a congregation of some one hundred and fifty souls was collected, a large proportion of whom were women, who were as neatly dressed as could be desired, with tidy calico gowns: and fancy handkerchiefs tied over their heads. The deportment of all present was as circumspect and solemn as I have ever witnessed in any New England religious assembly. When a prayer was offered they all fell upon their knees, and in singing all but the concluding hymn they retained their seats. Their form of worship was according to the Methodist custom, but in their singing there was a wild and plaintive sweetness which was very impressive. The women and children, as well as the men, participated in this portion of the ceremony, and some of the female voices reminded me of the carroling of birds. They sung four hymns, three prayers were offered by several individuals, and two sermons or exhortations were delivered. The prayers were short and pointed, and, as the shortest might be considered a fair specimen of the others, I will transcribe it for the edification of my readers:

"Almighty Lord, who art the father of the world, look down from heaven on this congregation. Bless the Indians, and supply them with all the food and clothing they may want; bless, also, the white men, and give them every thing they may need. Aid us all, O Lord, in all our good works. Take care of us through life, and receive us in heaven when the world shall be burnt up. We pray thee to take care of this young white man who has come to this Indian meeting. Protect him in all his travels, and go with him to his distant home, for we know by his kind words that he is a friend of the poor, ignorant and persecuted Indian. Amen!" [N. Y. Eve. Post.

A NOBLE YOUTH.

A lad of Boston, the son of a widow, and but sixteen years of age, recently left Boston for the Island of Cuba, to engage as clerk in an extensive wholesale commercial establishment. This establishment was represented by gentlemen of this city, who professed to be connected with it, as a large, respectable and honourable concern. The boy was to have only a hundred dollars for the first year, the knowledge of the business, and the chance of being connected with such a concern, being considered a sufficient recompense and inducement. The second year he was to have a liberal salary.

The prospect was sufficient for the most ample anticipations of the mother and son. Hence the boy was taken from a flour store in this city, where he served in the capacity of clerk, and on the representations of the gentlemen concerned, and the advice of friends, he embarked for *St. Jago de Cuba*. His passage out was paid by the gentleman who held out the inducement. When he arrived there, what was his surprise to find, instead of a large commercial establishment, *the merest groggery!* Not a commercial establishment of any kind, but simply a bar—a retail rum, brandy and gin establishment.

"This is not what I came for," said the boy. He refused to mix the first drop of liquour. He immediately secreted himself from the establishment, sought out the first opportunity to make his way home, and actually worked his passage before the mast on board a vessel bound to Boston, where he arrived not many days since. [Boston Transcript.

Death of Zschokke.—The Celebrated German writer, Henry Zschokke, died at Aurau, in Switzerland, on the 27th of June, in the 78th year of his age. A native of Madgeburgh, in Prussia, Zschokke commenced life by joining a company of strolling players, and afterwards studied philosophy and divinity at Frankfort-on-the-Oder. After many years of travels and varied adventures, he devoted himself to the education of youth, and fixed his residence in Switzerland at the close of the last century. His political services in Switzerland were important, and he afterwards considered it as his adopted country. For the last forty years he resided at his peaceful retreat at Aurau, while his pen almost unceasingly brought forth works of philosophy, history, criticism, and fiction. These belong to the pure school of classic German literature, and his histories of Bavaria and Switzerland, remain as noble monuments of his talent. His beautiful tales have been translated into almost every language. Few writers in any age or country have more largely contributed, during the course of a long life, to entertain and improve their fellow men.—*U. S. Gaz.*

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